

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, ON
and Lewiston, N.Y. — See page 2.

Calvinis

Sep.

Ont. Alliance of Christ. Schools,
547 West 5th St.,
Hamilton, Ont.

L9C 3P7

37th year of
publication,
no. 1840
June 4, 1982

Redeemer College will have lake view

Keith Knight
Editor

Redeemer College, due to open in September, finally has a home. A sprawling elementary school along the shores of Lake Ontario will become the college's home for at least the first year.

The building has been closed for one year because of declining enrollment. It has 20 classrooms, a gymnasium, and a sports field. The school will be able to house administration offices, college library, science labs, college bookstore, student lounge, student government and activity offices, and a cafeteria.

It is located at the south end of the Burlington Skyway over Lake Ontario on Beach Boulevard.

The Redeemer College board arranged a lease with the Hamilton Board of Education for Bell Cairn Memorial School. It contains more than 40,000 square feet all on one floor which will give the students and faculty ample room to interact and to grow together.

Arend Kersten, associate development director, says that to date 75 students have been approved for admission to the first year program at the college, which opens in September.

Months of negotiations between Redeemer and the Wentworth Board of Education over the purchase of the Dundas District High School fell through early in May over a major difference in monetary appraisal of the school. Redeemer's appraisal indicated that the Dundas school was worth \$500,000 while the school board's appraisal said it was worth \$1.5 million. The school board was not prepared to consider any offer less than \$1.1 million, nor would they consider leasing the school to Redeemer.

It was then that Redeemer took up the offer of the Hamilton Board of Education to lease the school for 87 cents per square foot for three renewable one-year terms.

Redeemer College President H.R. De Bolster sees the lease arrangement for the lakeside school as being short term. "The facilities of Bell Cairn (School) are more than adequate to meet our immediate needs, while negotiations can continue for long-term facilities."

The network of public transit runs past the school and the college is considering the purchase of a small van or wagon to act as an intercampus commuter between Redeemer and McMaster University where students will be doing much research as the college continues to grow over the next few years.

Student recruitment has been excellent. Last fall the college administration was anticipating 50 first-year students. There are already 75 confirmed students and a number more who are considering Redeemer.

With an excellent faculty in place, an exuberant student body, and now a location, the college is ready to launch itself into reality.



Kindergarten students (l to r): Janine Kramer, Maria Lise, Janice Luke, Tina Hurl and Sarah Novotny line up to go into the school wearing the pre-confederation costumes.



Joel McBurney learns the harness-making trade.



Grade Eight student, Ken DeHaan spent part of the week apprenticing as a broom-maker.

Young pioneers

Margaret Griffioen
C.C. staff

The students and teachers of Immanuel Christian School in Toronto spent April 13-16 at Black Creek Pioneer Village north of Toronto as the village school children.

The children and teachers wore pre-Confederation costumes and attended class in a one-room school house.

The days started with the Lord's prayer and the singing of God Save the Queen and a Bible lesson. The teachers were responsible for providing lessons and spending a day as the teacher of all eight grades.

Skills such as broom-making and harness-making were part of the apprentice courses taught to the older boys.

It was a learning experience which neither the children nor the teachers will ever forget.

Viewpoint

The challenge of bringing up children today

Parents are deeply concerned about the future of their children. One parent wrote: "We feel that this is the most difficult time in which to bring up children; there are so many dangers that threaten on every side. There are many temptations that would lead them from the straight and narrow path. There are some streets where we dare not walk at night. There are matters like drugs and alcohol and the over-emphasis on sex in our generation. We realize that our children are going to face some great problems as the days and years move on."

I'm a little afraid when people talk that way. I know that parents and grandparents are concerned about their children. And when you think about the things that could happen to children today you know that there is some truth to what they are saying. The moral breakdown in our society is bound to affect them, too. The government seems constantly to be in a state of unrest which leaves our nation teetering in the balance. There are problems in the schools, in the churches and in the community; no matter where you turn, there is a breakdown of so many factors in our society and in our moral life.

Indeed, it is not easy to bring up a child today. We're living in a world in which there are certain dangers. But there's another side to it — and I'd like to stress that for just a little bit. This is a most wonderful world in which children can grow up. The life expec-



Ralph Heynen

Pastoral counselling

tancy of a child today is much greater than a quarter of a century ago. The world we live in has many, many challenges. There are challenges in the field of science, challenges in travel. Children have challenges in learning, in their methods of learning and also the things that they can absorb.

It may be a dangerous world, but there are tremendous challenges also. Our children know far more about life and about the world at large than we did when we were young. Through TV they have seen pictures, I'm sure, of countries that we never even dreamed of seeing. Today our youngsters have that opportunity. In many circles children have had the opportunity of travelling, even to foreign countries. Or they go to foreign countries to study. I think the opportunities children have today are far greater than they were a generation or so ago.

I talked with a group of high school students and I was amazed at the understanding they had of the economic situation in our world. We talked

about such things as the national debt, the increase in interest rates, unemployment and inflation. They had a tremendous grasp of this. How did they gain this knowledge? Not just in class but in the books they read and from TV programs they see. They come to understand these things because they have been exposed to them.

Should we protect our children from the world? Is it possible that we can keep them from seeing what is going on in the world? I don't believe we can. And that's where the real challenge comes in. We live in a world that has dangers, difficulties, struggles and battles with immorality, and as Christians parents we are to teach our children to face the world as it is today.

In science today, they do not talk about creation, but turn away from this and that's why we have to be on our guard, in our homes, and in the church, not just to protect our children from these things, but that they may have within their hearts and souls that which they need to face today's world.

I like to feel we can send our young people into a world, fully equipped with the whole armour of God. No matter what the attacks of others may be, no matter how Satan may attack them, they can feel that they are living in the presence of God and they're not going to be swept along with every doctrine that comes their way.

If the right things are implanted deeply within the heart of a child, as he grows up, these qualities are going to enable him to stand strong. This world is not a place for cry babies and sissies. It's not a place for over-protective children who have been brought up in a hot house. But if a young person has the courage, the faith, the inner strength that is needed, he can face this world and stand his ground. He will leave an impression so that others, too, may find that source of strength which flows from God to His people.

So, I wish parents wouldn't talk as though this is such an evil world in which to bring up children. Rather, I would like them to say: "It's a challenging world!" Our young people can be "more than conquerors" because they live in a way that reveals the love and the grace of God and the faith they have in Him.

Rev. Heynen was chaplain at Pine Rest Christian Hospital in Grand Rapids, MI from 1943 until his retirement in 1972.

Child abuse: Them or us?

Child abuse and neglect are very real in Canada, and exist at all social and economic levels of our society. Abuse may be physical, sexual or emotional. Neglect can be physical; that is, not providing for basic needs, or it can be emotional; that is, a lack of love and affection. Anyone is capable of child abuse.

Most of us tend to look with horror at "those terrible parents" who abuse or neglect their children. Those who work with such parents, however, learn to go beyond their first reactions, and see the abuse or neglect as the parents' reaction to what may be experienced as overwhelming stress.

The roots of child abuse/neglect lie in the way the parents themselves were parented, in how they have learned to deal with anger and frustration, and in the stress factors or conditions of their present life. Those factors might be physical, economic, emotional, social or spiritual. It is not that abusing parents do not love their children; they do not know how to deal with anger and frustration and how to express their love in a constructive way.

We, in the Christian community in general, and in the Reformed, Dutch community in particular, tend to see child abuse/neglect as something that "those people out there" do. It is time for us to face the reality that child

Jan De Waal

Family

abuse and neglect exist within our Reformed, Christian community, most particularly, physical abuse, sexual abuse, emotional abuse and neglect. And these exist in larger numbers than we realize or even want to admit.

Actually, this should not surprise us. I say that because there are two problem areas in our Reformed community ... problem areas which open the way for child abuse/neglect to occur. We have not learned: (1) how to accept and deal with our sexuality in wholesome ways, and (2) how to accept and deal with our emotions, particularly anger.

Ask anyone who counsels families in our community, and they will most likely affirm that we have not, in our church community, taught people how to deal with their God-given sexuality. We do not know what to do with our feelings, and we do a very poor job of recognizing anger and expressing it constructively.

What are the results? We have parents (and others) who, when pent-up anger explodes or frustration renders them helpless, physically punish children to the point of actually causing physical harm and/or great pain. This is not what God means by bringing up children in the fear of the Lord. Other parents do not know how to express their positive feelings, and so cannot show affection. The result is Christian high school or college students who say, "My father (or mother) never touched me except to hit or beat me."

Moreover, we must not shut our eyes to the fact that our parents, not having learned to accept their own sexuality, have in some cases, ended up sexually abusing their children, in varying degrees.

What do we do about the abuse/neglect among us? First of all, we must be willing to accept such parents and families in love and help them

work through these problems. Condemnation merely results in secrecy, cover-up and increase of the already deep feelings of guilt. We must provide for confession, forgiveness and healing.

Secondly, parents and children in families where abuse or neglect is taking place or has occurred, must be encouraged to reach out for help ... to God, to the Christian community, to professional counsellors.

Finally, but certainly with high priority, we must, as a Christian community and as individual fellowships or congregations, move rapidly in helping all our members to deal constructively with anger; accept and integrate the emotional or feeling side of ourselves; and accept, enjoy and live constructively with God's gift of sexuality. We will then function as the "whole" persons God meant us to be.

Make no mistake: child abuse/neglect is out there ... and it is here, with us. We have work to do. But it must be a labour of love.

[Mrs.] Jan De Waal is a wife, parent, CRC church member, and executive director of Personal Development Centre, outreach of the Rio Terrace Community Moravian Church in Edmonton, Alta.

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Advertising

Display advertising deadline is Wednesday noon of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions

\$20.00 for one year and \$36.00 for two years. Overseas by Airmail \$55.00. Surface mail \$28.00.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON
Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3
U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last

Issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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A Christian beehive — the church as community centre



C.C. correspondent

Aileen Van Ginkel

News

Rev. Carl D. Tuyl has served as pastor of the First Christian Reformed Church in Toronto since 1974. During his stay with that congregation, he has become aware of the potential for ministry which an inner-city church like First Toronto might have. His ideas, as reflected in this interview, have been presented to the First Toronto congregation, and are now being considered by its members.

C.C.: Would you describe your ideas about the mission of Christ's Church in the world?

Tuyl: The Church's ministry goes beyond affording the opportunity for worship. This idea is widely accepted, but our buildings don't reflect that. We have a sanctuary and some rooms for Sunday School and catechism — all for the ministry of the Word, a mainly inner-directed ministry.

C.C.: What is your vision for the ministry of the First Christian Reformed Church of Toronto in particular?

Tuyl: There are at least four things to consider about the ministry of First Toronto. First, in a city like Toronto, there is an obvious need for housing. The government makes it possible for us to help meet that need by offering us a 2 per cent mortgage on a building which would provide cheap but decent housing for lower- and middle-income groups, those hardest hit by inflation. The idea is not to create a CRC ghetto, but to direct such a ministry of housing to the entire city.

Secondly, there are many neighbourhoods in the city where there are no meeting places and very few convenience shops. We could help to provide these services, as well as day care facilities and maybe a post office. It doesn't have to be a non-profit organization, you know. Still, it's impossible to do all this in our own neighbourhood; we'd have to relocate because of the zoning laws which restrict buildings around here to a height of 45 feet.



Toronto First Chr. Ref. church pastor Carl Tuyl

The government would also pay, by the way, for the preparatory costs for such a move — land assembling costs, all the administrative costs, even stamps.

The third consideration is that the church ought to be identifiable physically. The facility should reflect the Church's activity in all areas of life. We could have offices for Christian organizations, maybe space for the Toronto Central Christian School. I see

it as a beehive of Christian activity.

The fourth consideration is the ministry to the present members of First Toronto. This project would pull together all the different groups in the church, make them all more aware of the community's needs.

C.C.: What groups are these? How would this project help them?

Tuyl: There are those who want to put their Christian love into practise (I call them "closet charismatics") who would now have more opportunity to do so. The "social activists" — those concerned with poverty and justice, nuclear disarmament and so on — would no longer have to move to the fringes because the church provides no outlet for their expressions of their faith.

There is a third group whose focus of Christianity is on worship, and a fourth sort of scholarly group, people of the Reformational movement who are interested in gathering and disseminating knowledge about the Christian faith. These groups in First Toronto never meet. The facility I dream of could pull them all together. They are all legitimate expressions of the gospel. Together they would express the unity of the Church, the multi-facetedness of the gospel of our Lord Jesus Christ.

C.C.: How did you come to develop this vision of ministry?

Tuyl: It was first of all an economic consideration. Most congregations would be surprised if they added up their assets. At First Toronto we have about half a million dollars in our church, the parsonage and the janitor's house. We derive a rather minimal ministry from that amount of money. We have too much real estate and not enough ministry.

C.C.: What has been the reaction to your ideas?

Tuyl: Many people call this idea, "Carl's Dream". I hate that. It makes it seem as if it is a flight from reality. I think it's well within the realm of possibility, but it takes guts. The money involved scares

people off, even though the government — federal and provincial — have legislation to make funding available. People still associate churches with steeples, high roofs — lots of space to be heated. We could still have a nice building on the premises of the facility, and the project wouldn't be a big burden on the consistory either. We'd have a Board of Management or something like that.

C.C.: Are there churches which provide examples of the expanded ministry you have in mind?

Tuyl: In Toronto there's St. David's (Presbyterian) in Scarborough, St. Hilda (Anglican) on Eglinton, New Horizons (Lutheran) at Bloor and Dufferin. There's the Center of Hope in Denver that was connected with the CRC, but they had financial troubles, I think. First Calgary has something like it, and the First Vancouver Church has already approved a similar concept.

C.C.: What hopes do you have that First Toronto will accept the concept?

Tuyl: I'm afraid that the church will go for renovations of the present building instead. It's cheaper, and many don't share the vision of what the church's ministry might be. Some are suspicious of the "social gospel", and indeed they should be because the social gospel missed the emphasis of worship altogether. That's not what I have in mind.

C.C.: What place, then, does worship have in your concept?

Tuyl: The word "liturgy", you know, originally applied to all expressions of the Christian faith. Paul meant by it "Christian service" in general. You can't put the emphasis on one variety of service at the expense of another. Also, our patterns of worship are very much historically and culturally determined.

Our present mode of worship has been formed by a past agricultural society. It's completely out of date. Sunday is no longer the best day for worship, especially not in the summer when all my parishioners are or want to be up north (in cottage country).

The church is people; where the people are, there the church should be.

Worship would certainly be enhanced by the proximity of other activities in the "beehive" facility. We could, for instance, start each day with worship and fellowship, have a Friday evening service maybe. Worship is very important, but it can't be isolated from other facets of Christian activity.

The Apostle Paul said we should preach in season, out of season, whatever the opportunity. And, you know, Sunday opportunities are diminishing. One long weekend in July I counted only fourteen people in the second service. You see, we should be like Paul said the Philippians were: A "colony of heaven". You remember Philippi was a colony of the Roman Empire, so they knew what Paul meant. A colony of heaven should be a visible settlement in the world.

C.C.: Who do you think would live in the housing facility?

Tuyl: Senior citizens for one. And students — their housing is especially bad, sometimes cockroach infested. You know what James 2 says, "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body, what does it profit?" That's what happens here to students if all the emphasis is on worship. Young couples could benefit too; it would help them accumulate capital so that they could find a place to raise children in good surroundings.

C.C.: How would you like to conclude?

Tuyl: By saying that the New Testament Church found its place and its task in relation to its cultural and societal setting. The Church met where and when its members — often they were poor, slaves even — could attend. The Church should continue to do so, to meet where and when the people can attend and to minister in ways which relate to our cultural setting.

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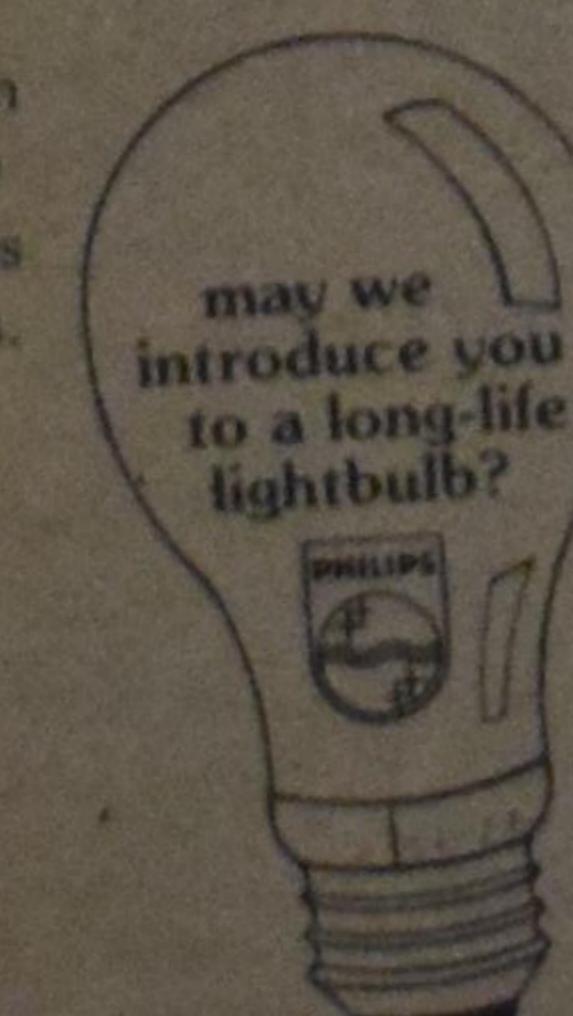
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Church Page

Pastoral Pondering

The Rumphs moving to Mexico City

Dear Canadian Friends:
Our time at the Overseas Ministries Study Center in New Jersey will soon come to an end. We hope to be back in Grand Rapids by the middle of June. On Sunday, June 27, I will be installed as a missionary to Mexico by my calling church, the Beverly Chr. Ref. Church of Wyoming, Mich. Soon after that we plan to travel to Mexico City by car taking only our personal belongings and mementos with us. A house is available for us located about 15 blocks from the Juan Calvino Seminary where I will be teaching theology. Classes at the Seminary start in September so that we will have some time to get settled and to get acquainted with the Independent Presbyterian Church there. This Church was founded only 35 years ago and now has some 15,000 members. It's on fire for evangelism!

Our new home

We are going to Mexico City with some fear and trembling. Will we be able to adjust to living in such a huge metropolis which is overcrowded and plagued with traffic jams and air pollution? Will we be able to work effectively in a situation where the relationship between the national church and a sizable group of missionaries has been quite bad in the past and where there are still some tensions? We certainly need your prayers so that our trust may be in the Lord who has not given us a spirit of timidity but a spirit of power, of love and of self-discipline (II Tim. 1:7).

Our family

We are glad that we will be able to see our children about once a year. They are doing quite well. Albert and Sue with their two little daughters live in Wyoming, Mich. Albert is a pilot with a commuter airline. Amy and Richard live in Hartford, Conn. Richard is with the Public School System in Special Education and Amy is doing administrative work with the Department of Welfare. She is expecting her first baby in August. Robert is working in Puerto Rico as government inspector in the casinos. Edward is studying aviation at Western Michigan University in Kalamazoo. Cindy plans to return to Guatemala to get married to Juan Fernando Ruiz in November. After that they want to continue their studies at Waterloo University, Waterloo, Ont., she in engineering and he in computer science. Only Christina will be with us in Mexico where she will enter grade 10. We are grateful for God's protecting care over our family.

Our Guatemalan friends

Let me finally mention Guatemala once again. The brutal regime of General Lucas was overthrown on March 23. The president of the new junta is Efrain Rios Montt, an evangelical Christian whom I know quite well since I met him at several prayer breakfast meetings. He is a man of integrity and has pledged to work for social justice and the economic betterment of the poor. Much of the violence in the capital has stopped although there are still stories of massacres in the country side. Today's newspaper was reported, for instance, that two days ago a group of Indians occupied the Brazilian Embassy in Guatemala City to protest the killing of 67 men, women and children in the village of Chisec in northern Guatemala. Peace certainly will not come to Guatemala overnight after so many years of violence. Neither the extreme left nor the ultra-right are going to give up easily. Let us continue to pray, therefore, for peace in Guatemala, a peace that will bring justice to the poor and oppressed. And let us pray above all that the gospel of Christ will conquer the hearts and lives of the Guatemalan people. For it is only the gospel which can bring lasting peace.

May the Lord richly bless you all.

Address (June 15 - July 15): Chr. Ref. World Missions, 2850 Kalamazoo Ave. S.E., Grand Rapids, MI 49560; after July 15: Apartado Postal 21-866, Coyoacan 21, D.F. Mexico, tel: (905) 554-5607.

With warmest greetings,

Arnold and Ann Marie Rumph

Reformed men's conference

Unlike other years, the Men's Conference this spring on April 24th was organized for all the men of the church. In past years, the spring meetings were just for the leadership of the local congregation. The Program Committee of Classis Ontario felt that it was time that leadership be something that all of us be concerned with. "Leadership at Home and Church" featured Rev. Charlie Cohagen as speaker. He is on the Healing Task Force in Synod of Michigan and is the minister's minister. The cost was five dollars, with lunch included.

First Reformed Church,
Chatham, ON

Woodstock focus on evangelism

We as an Evangelism Committee would like to thank you, the congregation, for your response to the "Witnessing Where You Are" Conference recently held in our church under the capable leadership of Rev. John Van Tii. We had a good turnout both evenings from our congregation along with members of the Covenant and Tillsonburg Chr. Ref. Churches.

Good Christian fellowship was enjoyed by all and many encouraging comments about the Conference were received from you via the Evaluation Sheets handed out at the last evening. The general response was that "It made us aware of how important we are, as individuals, to God and how important it is to have a close relationship with him. It also made us aware that there are so many opportunities to witness for Christ in our daily routine." We regret that the time allotted for this conference was rather short to cover the material in depth. Hopefully a similar conference will be held again sometime in the future with more time set aside for it.

The Evangelism Committee,
Maranatha Chr. Ref. Church,
Woodstock, ON

Bible class in public school

For 10 weeks Wednesdays at noon the Park Avenue Public School made their facilities available for their students to attend Bible classes. Four classes for

Church News

Christian Reformed

Called

— to Newmarket, Ont., Rev. R.G. Fisher of Chatham (Calvary), Ont.

— to Guelph, Ont., Rev. J.J. Hoytema of Burlington, Ont.

Declined

— to Edmonton (Maranatha), Alta., Rev. Jacob Vos of Scarborough, Ont.

— to Springdale, Ont., Rev.

students in grades 1 to 8 were conducted by Sara Van Luyk, Leni Vander Koolj, Pat Alblas, and Fred De Vries. Betsy Van Dyken was our substitute teacher. Many thanks for volunteering!

The junior classes had well over 30 students and the senior class about 12 to 15. Every week more than 100 students attended the classes. Often the teachers were short of lesson materials for the children to take home. Some students had Sunday School and church backgrounds in various denominations, but many did not.

This program, now in its fourth year, has been another open door opportunity to plant the seed and to teach the Bible in a public school setting. Once again the Steering Committee of Riverdrive Park Community Church has sent a letter of appreciation to the local public school and principal, Mr. Easy, for their support and co-operation. Praise God!

Jews explain the Passover

"Jews for Jesus" is an organization of Jews who have turned to Christ and who reach out to their fellow Jews. It is an exciting thing to see many of God's ancient people returning to the faith. They will be coming to our church. They will demonstrate the celebration of the Jewish Passover out of which came our communion. They will relate the historical celebration to Christ. I hope all of you can come. May I urge you to bring along friends to join us. The program won't run much over an hour.

Calvin Chr. Ref. Church,
Ottawa, ON

Toronto field trip for Strathroy young people

During the March break, approximately 33 young people plus their chaperones including your pastor made a visit to Toronto, Burlington and Dundas. We wanted to get a bit more acquainted with the environment where Christian action of our denomination is concentrated and administered. We went to see the facilities of the Canadian Home Bible League, the University of Toronto, the Institute for Christian Studies and toured Toronto City Hall and the Ontario legislature. We met the hard working people of the CLAC and CJL

R.G. Fisher of Chatham (Calvary), Ont.

Accepted

— to Orangeville, Ont., Rev. Fred Heslinga of Kelowna, BC

— to St. Catharines (Covenant), Ont., Mr. Alf Vanden Boogaard of Edmonton, as pastoral assistant in areas of youth, education and evangelism.

New clerks

Chatham (Calvary), Ont. — Jack Herder, P.O. Box 1363, Chatham N7M 5W8

Chatham (Grace), Ont. — Henk Van Giessen, 178 Park Ave. E., Chatham N7M 3V6

Foundation and on two evenings we were guests of the Willowdale Young People and the Mississauga Young People.

Westmount Chr. Ref. Church, Strathroy, ON

Items on this page are extracted from reformed church bulletins across Canada. Clerks are urged to submit both church bulletins and monthly/by-monthly church or classis newsletters to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0

Summer Services

Brantford, Ontario

Visiting our area this summer? We'd be happy to have you join us in worship at Shalom Chr. Ref. Church, Sunday Services at 9:00 a.m. and 5:00 p.m. Please note that from July 4th to Sept. 12th the evening service is at 7:00 p.m.

Location: 17 Patterson Ave. (just north of Colborne), Brantford, ON N3S 6W8 (519) 759-7581

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Going to Alaska this Summer?

Relax and worship with us in Grande Prairie when you're passing through. Call us for lodging or a meal!

Services: Grande Prairie — 10:00 and 7:00; La Glace — 10:30 and 2:30 (combined afternoon service first Sunday in month).

Christian Reformed Church, 108th Ave. and 94th St., Grand Prairie, Alberta (403) 532-4843

For further information contact the C.C. office in your area.

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Church

Current state of discipline in the Christian Reformed Church

Cecil Tuininga

Discipline concerns both doctrine and life. Every person is formed and controlled by his thinking (Proverbs 23:7), hence the warning to Timothy, "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim. 4:16). We can only walk a godly life when we know the demands for godly living.

Of this Jesus said: "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31). The truth enables us to "Put to death ... what is earthly in (us) you: immorality, impurity, passion, evil desire ..." (Col. 3:5-8). We can know sin only when we know the saving grace of Christ Jesus, and we can know sin in its deadly power in the measure we strive to know God in His Word and to serve Him thankfully.

The basic meaning of discipline is teaching. This must begin in the home. Scripture says: "Fathers, do not exasperate your children; instead bring them up in the training (discipline — RSV) and instruction of the Lord" (Eph. 6:2). Parents are responsible to teach their children to know, fear, love, and serve the Lord. They must teach children self-denial for the Lord's sake. That certainly calls for the use of the rod. (Proverbs 29:15). Men, in order to be good rulers for the Lord in His church, must know how to rule their own households well (1 Tim. 3:4,12).

Discipline is also the calling of the church. Every congregation must see to it that there is a sound program of catechetical instruction. That is the best way for securing a sound disciplined life in the congregation. Because we are convinced of this our denomination works hard at getting what it considers the very best catechetical material possible for the training of the youth of the church.

Preaching

But discipline is also the calling of the ministers of the Word. I believe preaching is foundational. The letters of Christ to the seven churches make this abundantly clear. Christ calls the ministers to stir up the members so the evil may be removed from the congregation and its life renewed. The charge to Timothy continues to ring and resound to every minister of the Gospel: "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction" (2 Tim. 5:17). I see preaching as the very heart beat of church discipline.

Rev. E.G. Van Teylingen,

in his booklet, *Tussentijdse Balans*, speaks of the great influence of preaching of the life of the church. He contends: "We, preachers, preach too little concerning life and death as ambassadors of Christ," and adds, "Yes, we do preach Christ, but not in such a way as heralds who make clear to the church and the world that this concerns the very salvation of man" (p. 56).

He admits that a minister is not the dispenser of the grace of God but that a minister can quench the Spirit by speaking to men concerning the situations in which they live but failing to address them with the authority of God's Word: Fear God and keep his commandments! (p. 57).

Dr. K. Dijk, in his booklet, *Koerswijziging in Onze Kerken*, states, "The sermons have, so I am told and have myself observed, in a great measure changed; not only in form ... but also in content" (p. 45). With Van Teylingen he agrees that "in many modern sermons the message of sin and grace, of salvation and judgment, of warning and personal comfort fails to come to a rightful place and expression, and the listeners are not sufficiently confronted with the questions of life and death, and whether they have personally a part in the great redeeming work of Christ" (p. 46). He concludes that this results in poor church attendance and a lack of a right view of the church (kerkbeleef).

Very rightly both writers see a direct line between the disturbing changes taking place in the moral ethical life of church members and the preaching of the ministers. They see changes in preaching as originating in a new type of exegesis. Largely ignoring great men of the past, such as Calvin, Bavink, Kuyper, who are said to be too much influenced by scholastic thinking, men are following a new, more intellectual approach; more exciting way, as some put it. This new approach brings with it a questioning of the historic creeds, especially the teaching of reprobation. This breach with the theologies of the past has brought with it a regrettable breakdown in the authority of the Word of God in preaching. The pulpits have lost their authority and ring because speculation has come in the place of proclamation.

Family life

Van Teylingen and K. Dijk wrote regarding conditions in the Netherlands in the early 1960s. Much has happened since that time in the Netherlands. But the more important question for us is how we are faring as to discipline in the Christian Reformed Church. Are we holding the line, also

as to sound Biblical preaching?

Let us begin by looking at our homes. As I observe it this presents a very sad picture. In our average homes there is very little meaningful Bible study, very little Bible reading, and a very limited reading of good Christian literature. Parents seem rather indifferent to what or whether children learn their catechism. Doctrine seems to be a bad word in many homes. The result is a poor work by catechumens, a resentment of memory, with little support of the parents. I suspect that is why many churches no longer demand memory work and catechism teachers use the discussion type of instruction.

It is inevitable that this carries over into church societies, such as still exist. Very few make careful preparation before coming to a society to discuss and study God's Word. The result is tragic in that many stay home from meaningless discussions. In very few congregations there are still men's societies, in too many struggling ladies' societies, to say nothing of young peoples' societies. The incentive for Bible study and society attendance is almost totally lacking in most of our homes. Are we perhaps in the days in which we "no longer put up with sound doctrine?" (2 Tim. 4:3).

Young people

Indifference to doctrine brings with it indifference to godly living. When Israel strayed they were called to return "to the law and testimony" (Isaiah 8:20). The sad commentary concerning Israel was: "My people are destroyed for lack of knowledge" (Hosea 4:6). When we are not living according to God's Word, we allow ourselves many freedoms. Only the Truth can make us free. Indifference to truth brings bondage of sin. It seems to me we are saying rather loudly: The old morality did not work in the past and it will not work today either.

Perhaps modern psychology and psychiatry have influenced us in fearing restricting our children. Since they resent being restricted, and since we fear losing them by demanding right living, we leave it with very mild admonitions. I suspect that also among us the new intellectual approach makes us very negative against the so-called bad negativism of the past. What is more, the permissive spirit of our modern age also influences us.

Who still dares to forbid young people from doing what we know is worldly and against God's Word? Seemingly everyone else does allow it and where does that leave those who still want to have

their children walk in the fear of the Lord?

When indifference to sound doctrine, along with carelessness as to godly living, comes into the life of congregation, it almost completely stifles church discipline. Just where will a consistory begin when members see nothing wrong with living common-law, drinking, dancing, and the like? What is more, such living brings also with it a breakdown in respect for authority. That begins in the home, spills over into the church and society. The results are evident. We begin to condone practices condemned by God's Word. And with it comes a rationalizing and condoning of the very lifestyle of the world. And since man gets too much attention we fear taking action lest we lose too many members.

And are we as a denomination faring any better when it comes to upholding the historic Christian faith? Our synods have had to deal with no less than seven deviations from the truth. Only one took real positive action, the last synod in dealing with candidate Clayton Libolt. And how

many committees have been appointed in recent years to study issues once considered settled, such matters as ecclesiastical office, lodge membership, film arts and recreation (including the dance), homosexuality, to mention a few? Surely the new intellectual approach to exegesis (the new hermeneutics) plays a vital part in this.

I am aware that one can easily paint too dark a picture. On the other hand, we must also dare to take a close look at ourselves. We must honestly ask ourselves whether we are still upholding discipline in our church; that is, teaching and knowing the truth and living according to the demands of it? I see discipline among us at an extremely low ebb. It seems to me that we must rouse and stir up one another to love and good works grounded in God's Word. We must return to a faithful study of God's Word, and an open proclamation of it before it is too late.

Rev. Tuininga is a retired minister living in Edmonton, Alberta



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The Unification Church (the Moonies)



Johan Tangelander

Sects and Cults

Is the Unification Church a Calvinistic type of Christian Church? "Yes", said Dr. Herbert Richardson, a Presbyterian professor at St. Michael's Roman Catholic College, Toronto, and a faculty member of the Moonies' Seminary, Barrytown, New York.

Richardson stated in a Toronto Star interview: "I happen to think the Unification Church is a Calvinistic type of Christian Church. I am not a member of it, but Christianity is not confined to the older doctrines."

"No", said the Commission of Faith and Order of the National Council of the Churches of Christ in the USA, when the Unification Church applied for membership with the Council of Churches of the City of New York.

Moonie-evangelical dialogues have been held. But these interfaith efforts have not led the Moonies any closer to the Christian camp. Evangelicals have repeatedly maintained, after intensive talks, that Unification theology falls outside their definition of Christianity.

Is the Unification Church a Church? What makes this Church so controversial? To answer these questions, let us take a close look at the Unification's founder, his movement and beliefs.

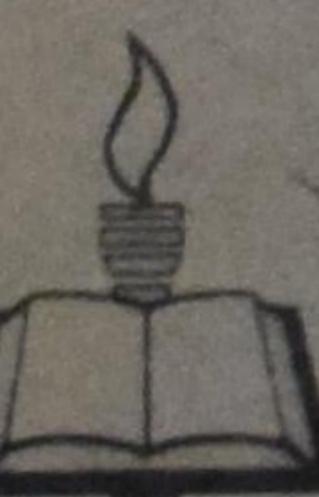
The Founder

Mr. Moon was born to Presbyterian family in North Korea in 1920. His parents named him Yong Myung Moon. In the late 1940s, he changed his name to Sun

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Myung Moon, meaning "shining sun and moon". In 1936 Moon claimed that Jesus Christ appeared to him in a vision while praying on a Korean mountainside. The Lord told Moon that he had a great mission to accomplish and assured that He, Jesus, would assist him.

During one of his visits to the US, he was interviewed by Al Capp for a proposed television show. He was asked by Mr. Capp, through the interpreter, if Mr. Kim (the interpreter) was present when Jesus spoke to him. Mr. Moon answered that he wasn't. Capp asked again: "Then Jesus spoke to you in Korean?" "Yes", replied Moon, "but with a slight Hebrew accent."

After completion of high school in Korea, Moon studied electrical engineering at Waseda University in Tokyo, Japan. In 1944, before graduating from the University, Moon returned to Korea, married and in the same year he left his pregnant wife in Seoul to preach in North Korea.

His theology developed, after his revelation experience, in an unorthodox direction. He "discovered" a series of prophetic principles that included "knowledge of the spiritual and physical nature of the universe; the process and meaning of history; the inner meanings of the parables and symbols of the Bible and the pure purpose of all religions." His theology, along with some of his activities, led to Moon's excommunication from the Presbyterian Church in 1948.

Moon was arrested and imprisoned by North Korean authorities and experienced great sufferings. Moon and his supporters claim that his arrest was due to his strong Christian and anti-communist stance. Many in Korea believe that he was arrested because of his ritual sex practices with members of his movement.

Moon was released from prison in the winter of 1950, when South Korea soldiers advanced into North Korea. In 1954, the self-ordained "Reverend" Moon instituted the Holy Spirit Association for the Unification of World Christianity (HSAUWC) or the Unification Church. In Korea it is known as the Tong-il Church. 1954 was also the year that Moon's first wife divorced him.

Growth and Recruitment

The Unification Church claims headquarters in over 40

countries, including some 120 centres in the US. The actual membership figure is difficult to determine. The usual figure given is between 1 and 2.5 million worldwide. A more reasonable figure would be 500,000 worldwide. But the movement's influence is totally out of proportion to its membership.

Moon has gathered an estimated 15,000 followers in North America. By the summer of 1978 the Unification Church had gained 2,000 followers in England and about the same number in Holland. The movement was popularized in France by an hour-long interview on national television.

It concentrates especially on West Germany as Moon believes that "Germany is the backbone of Europe". Its evangelistic methods have been called into question by many concerned Europeans. In May, 1976, Peter Rose, M.P. from Manchester, reported the Unification Church to the House of Commons: "Its sophisticated brainwashing techniques, its efforts to split youngsters from their families and give up their worldly goods are equally a danger to health and a matter of concern."

The Unification Church is highly organized and aggressive in propagating its beliefs. It has used even unscrupulous practices as means to gain new members. Deception is justified by its leaders. This is called "Heavenly Deception".

Moon, in a talk to his followers, has said: "You must be able to manipulate those people." Moonies have tried to infiltrate Christian churches in their recruiting efforts. Their method of evangelism has been dubbed as "church witnessing".

In a 1971 newsletter, meant to be read only by their own people, the Moonies admitted: "Many have referred to our witnessing in churches as 'fishing in someone else's pond.' We have been accused, and sometimes rightly so, of separating the fringe members."

Moonies will neither identify themselves immediately nor explain their beliefs on the spot. In streets, at Toronto's Eaton Centre, in airports such as Gander and Edmonton, on campuses, perpetually smiling young Moonies speak about the betterment of mankind, the need for high moral standards, invite contacts to dinner and an introductory talk at their local centre.

When prospective recruits arrive at the Unification quarters, they are immediately overwhelmed by the personal attention showered upon them. Hands are held and patted. This recruiting method is called "love bombing". While at the centre, the prospective recruit is never left alone, kept engaged in

hours of non-stop activity and no time is allowed for reflection.

Wealth

Starting a new religion appears to be a profitable business. In 1974 the Unification Church's budget in the US alone was \$11 million not including church centre expenses. John Weldon, a lecturer and writer on new religious movements, comments about the Unification Church's financial strength in the US: "In the carefully guarded 120 Day Training Manual it states that many workers make \$200 - \$500 a day (\$30 - \$70 is considered poor) through selling goods and asking for donations. If only 3,000 members made \$200/day, 5 days a week, in one year they would have made \$156 million. In fact it appears that the real reason Moon has centred his organization and efforts in America is because in other countries even if you work hard from morning to night, in one month we can get \$200. That's all. We can make \$200 in one day in America."

The way money is raised doesn't appear important, the amount alone counts. The Moonies' 120 Day Training Manual states: "Who can dominate the creation and give it the highest joy? Father (i.e. Moon). Every creation will dash to Father. Father has qualifications to have dominion over everything. Only when the creations are in his hand are creations the happiest. Do you like to make green bills happy? Why don't you make them happy? So many green bills are crying. Have you ever heard them crying? Not yet? You must hear. They are destined to go to Father. This is our responsibility!"

A former Moonie reported that he had once raised \$1,600 in cash in one day on the streets of San Francisco by selling flowers and candy. Commenting on the gullibility of the American public, he said: "I could have told them I was raising money for Bozo the clown, and people would still give money."

Mr. Moon's converts say that their leader has no choice but to be wealthy. For example: "The limousine came by itself, Father never asked for it at all; the limousine came with a speed of 200 miles per hour and said if Father didn't receive it, it would kill him; so Father received it."

Mr. Moon's financial holdings are enormous. He is the head of a multi-million dollar network of industries in Korea, including the Tong Il Industry Company, the Il Hwa Pharmaceutical Company, the Il Shin Stoneworks Company and the Ton Wha Titanium Company.

His followers purchased for him in 1972 a lush 22 acre estate in Tarrytown, N.Y., for \$850,000. This property in-

cludes a luxurious mansion for Moon.

In Holland, a former holiday resort was bought in Bergen (N.H.) It is now called "Hulze Glory", Friendly Road 1. According to Josh Freed, an author and Montreal journalist, the Moonies own a 42-room mansion in Toronto's Kensington Market District, and houses in Ottawa and Montreal. A 95-acre property near Peterborough's Rice Lake has been obtained and is being turned into a training centre. The Canadian branch of the Unification Church reported assets in 1979 of \$951,612 and fund-raising revenue of \$743,273.

Carroll Stoner and Jo Anne Parker, authors of *All God's Children: The Cult Experience - Salvation or Slavery?*, conclude: "There is no question that Sun Moon lives a life of affluence. His young followers who live severe lives of self-denial, deny their master nothing. Moon has a fifty-foot yacht cruiser, the New Hope, for fishing and leisure. His school-age children attend exclusive, and expensive, private schools. There is some question, however, whether all of Moon's luxuries are indeed owned by his church. And not all his followers live in the abject poverty that has come to typify the existence of a Moonie. The top Moon aides live in sumptuous style while the masses of his followers sleep huddled together in sleeping bags on the floors of rooms that are barren of all furniture, or in unheated vans."

Libel suits

Several cults and sects have resorted to court action to protect their image from outside criticism. Scientology has been in numerous legal entanglements as well as the Hare Krishna movement. The Unification Church has also entered the legal fray. In 1980, Emmy van Overeem of the Dutch weekly, Elseviers Magazine, interviewed an ex-Moonie, who revealed various techniques used by the cult to isolate members from the outside world and to lead them to total submission to Sun Myung Moon's authority. The Dutch Moonie leader asked the court to sentence Elsevier to publish a rectification of the story - written by the cult.

In England the Unification Church lost the longest and most expensive libel suit in British legal history. It was ordered to pay the cost estimated at more than \$1.5 million. The leader of the Unification Church in Britain has claimed damages against the London Daily Mail for a 1978 article that accused the cult of brainwashing converts and breaking up families. The jury unanimously decided that the Daily Mail was justified in its accusations.

Conclusion next week...

Issues

The CCRCC — Quo Vadis? — #3

Rev. Raymond J. Sikkema

In these articles I am concerned about the direction of the Council of CRCs in Canada. That Council is proposing that a communication be sent to the Canadian Government. (A Draft of the Proposed Submission to the Government of Canada can be found as supplement 6H in the *Acts of Council*, November 1981).

In that Draft, the Canadian government is to hear not only the voice of the CRC, but by means of that draft the CRC is saying to the government: "Thus says the Lord".

Well, now, my concern in these articles is to raise the question - Is the CRC, in this Draft Proposal, faithfully proclaiming the Word of the Lord? Is the CRC faithfully announcing that the Shalom of the Lord is rooted in a humble confession that Jesus Christ is Saviour and Lord?

S.U. Zuidema, writing about "The Strength and Weakness of Communism and Christianity", recognizes that formally there are similarities between the structure of communism and that of Christianity. For example, both demand a total commitment and both are all inclusive, that is, they are faiths which encompass all of life. Then Zuidema says this about the Christian faith which the apostle has in mind when he writes: "... This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God" (1 John 5:4,5).

In content, direction, and origin, this faith is from, through, and unto God. It is the antipode and breakdown of the self-assertion of man and humanity, because it is of, through, and to the glory of God; not abstractly, and not a pious afterthought, or as a band-wagon slogan, but in the intertwinement of "oremus et laboremus", let us pray and also work, in concrete reality; so that it is the motive, the ground-motive, the locomotive of ourselves in our everyday living. To that extent and in this way it is valid to say: To serve God is liberty. Or again to quote another Apostle (since we cannot improve on the Scriptures): "... in Christ Jesus ... The only thing that counts is faith expressing itself through love" (Galatians 5:6).

He that has the audacity to set this faith "on its own", to shut it up within man's immanent horizon, does not know what it is he speaks of. For this faith lives by the grace of God, and is, before it moves mountains, itself first driven to move. "... for it is God who works in you to will and to act according to his good purpose" (Philippians 2:13).

Not without reason does Paul expressly say that "it is God" or again: "when I am

weak, then I am strong" (II Corinthians 12:10). Just as he testifies too that he desires to know - certainly not in an intellectualistic sense but as a living reality - "the power of Christ's resurrection" (Philippians 3:10).

Let us now return to the "Statement of Basic Principles". I have said a number of things already about 1:03. I believe that the one sentence commentary on the "first and great" commandment, viz. "to love God is to care for His beautiful handiwork, including human life", is not only inadequate, but it misses the mark. It is "a sign of serious spiritual impoverishment" to so summarize the first and great commandment (cf. Zuidema, p. 108).

That same spiritual impoverishment - (or must I say it stronger?, must I talk about a distortion of the Truth?) — comes to light in the second part of 1:03 where a commentary is given on the second commandment which is like the first and great commandment. "To love our neighbour", it says, "implies the establishment of justice for all". A concluding sentence brings it all together, "Therefore, as citizens we are responsible for the protection of creation and for the pursuit of justice, the Shalom of God".

A number of matters need to be raised at this point. First of all the question must be asked: "What was Christ saying to the lawyer when He said: 'And a second is like it, you shall love your neighbour as yourself.'" What does "like it" mean? Does it mean "the same as"? Does it mean that I may substitute the one for the other? May I conclude that all people who "love" their neighbour - (because they show care for them, are concerned for their well-being, defend their rights) - are also lovers of God?

But then the question must be raised, is there not a difference between the love which Christ asks of us as fulfillment of the second commandment, and the love of which humanism speaks, a love characterized by humanitarianism, *medemenselijheid*, a being for others?

When Jesus says "a second is like it", He uses a word which precisely does not mean "the same as". It is not at all identical to it. "Not in the last place because this second (and therefore not the first, and not at all the great) commandment demands of us to love our neighbour as ourselves." As a matter of fact, it "requires of me that I love my neighbour as myself, whereas the love towards God does really not imply that I love God as myself" (cf. Zuidema, Communication and Confrontation, p. 109, italics of S.U.Z.).

We must not forget that Christ saw also this second commandment "as a commandment given by God". And He saw in this "divinely

ordained commandment a reflection of the great commandment". And that is why, you see, "he demanded that also the love required by the second commandment be a conscious reflection of my love towards my God" (cf. Zuidema, p. 109).

Earlier in this article on "The Great Commandment" Prof. Zuidema said: "The neighbourly love of the Christian as Christian is a reflection, an expression of his love towards his God. If not, it is not the neighbourly love of a Christian, but the *mitmenschlichkeit* of the (secularized, God-estranged) humanist. The piety has then disappeared out of it." (Mitmenschlichkeit

keit - medemenselijheid, being-for-others) (cf. Zuidema, p. 108).

And that is why it also follows that a failure to recognize that the second commandment can be fulfilled Christianly only when it is indeed an expression of the Christian's love towards his God, a failure to recognize that, I believe, means that the second commandment is not fulfilled. Then the second commandment has become secularized. Then this commandment has been estranged from God "and loosened from its intimate bond with the great commandment". And if it should then happen that "such a secularized form

of obedience to the second commandment still reminds one of obedience to the great commandment of the love towards "my God, then this is not a human achievement but rather a work of God: "Common Grace", or whatever one may wish to call it" (cf. Zuidema, p. 109).

It is my concern that the CRC, in its Draft Proposal, (Statement of Basic Principles 1:03) holds before the government such a secularized version of the law of the Lord. And in as much as that is true the CRC is failing in its task to communicate the word of the Lord to those in government.

(to be continued)

When a tree needs cutting down and the axe breaks



Jean Dykstra
Windows

"Dem dat der branch mighty close to the roof, and its thick as dem tree over dere." This is how the conversation started with the workman as he waved in the general direction of the forest which is to your left, right, front and back.

"Well now, it should come down missus. It's a tricky one she is. We will need a rope to pull it away from your glass front wall." Indeed it was like a glass front wall, with all those windows.

I'd forgotten about it, except for stormy nights when it would blow back and forth close to our roof. One sunny, December afternoon they walked up with their extension ladder and proceeded with the rope, tying it onto another tree.

Just then the phone rang, so with one ear I listened to my dentist's explanation of what was to be done to my tooth, with the crooked root, and with the other ear I could hear the saw starting up.

They came to the door and said, "Well ma'am she's all done, and seeing it needed to be done, and you never pestered us, I'd do it for nottin', seein' we're in the area any how. Ya see.

"When Mr. K. needs a wee job done over on yon other road, he's a always a worrien' when the west wind blows from the wild roarin' lake. The fearful sounds worse than the west winds a-blowin'. Then Mr. K. is all up in arms if them trees will fall on his mansion, so we get a call fer sure, and haul all the equipment, only to have him decide that them sixty feet oak is too good to be cutten down.

"Well, he'll have to start payen for them such-calls. We ain't driven all the time over for notting. For when the north wind blows, same thing happens in reverse. This time its the pine towering high and majestic, and what a shame to cut it down."

It was rather a comical explanation, and being surrounded by the forest we always gather branches after a storm. Sometimes these branches are not so small and one can't always drive around them.

They graciously declined my offer for a cup of coffee, saying it was their pleasure to help out, "Ye see ma'm lot of folks in this area treat ye kindly, and want to wish ye and yer family well." And so they left, leaving me feeling better. This too was one of those little deeds done for me unexpectedly.

The outcome was different when one of the boys broke the axe handle by hitting the block with the handle part. Where does one get a new axe handle? At the hardware store, I guess. "Oh yes ma'am we have axes, but you must get axe and handle. The axe is no good to you, and seeing its heavy we'll keep it."

I decided not to purchase a new axe. So I left, carrying the rather heavy piece of iron, deciding to ask a neighbour. But he didn't seem to care (by the way he's the one that said: "Any time you need help call me"). He just said: "I guess you'll have to ask around." Well, that's just what I was doing! I decided on a farmer next. "Oh sure, I always take my axe to so and so. You don't know where that is? Give it to

me I'll take care of it." And he did, even if it took several months before we thought of it again, and we ended up hunting for it in his garage, for he too had forgotten about it.

The matter of wedding rings

Another matter that comes up sooner or later is your wedding or engagement ring. I asked a jeweler, who told me that there are no rules concerning this matter at all, at least not in Canada.

A widow may continue to wear her wedding and engagement ring on her left hand, or wear no ring at all. I decided to wear both my husband's and my own plain wedding band on my left hand. I followed my mother-in-law's example in this. She said it's an old Dutch custom, and it shows others that you're a widow.

I met two widows who wear their husband's wedding bands on a gold chain around their neck. I like that idea. But they also still wear their own engagement and wedding rings on the left hand. My neighbour also wears two other diamond rings that once belonged to her mother and sister.

I'm saying that you are not letting anyone know what you are by the rings you wear. It has its good and not such good sides.

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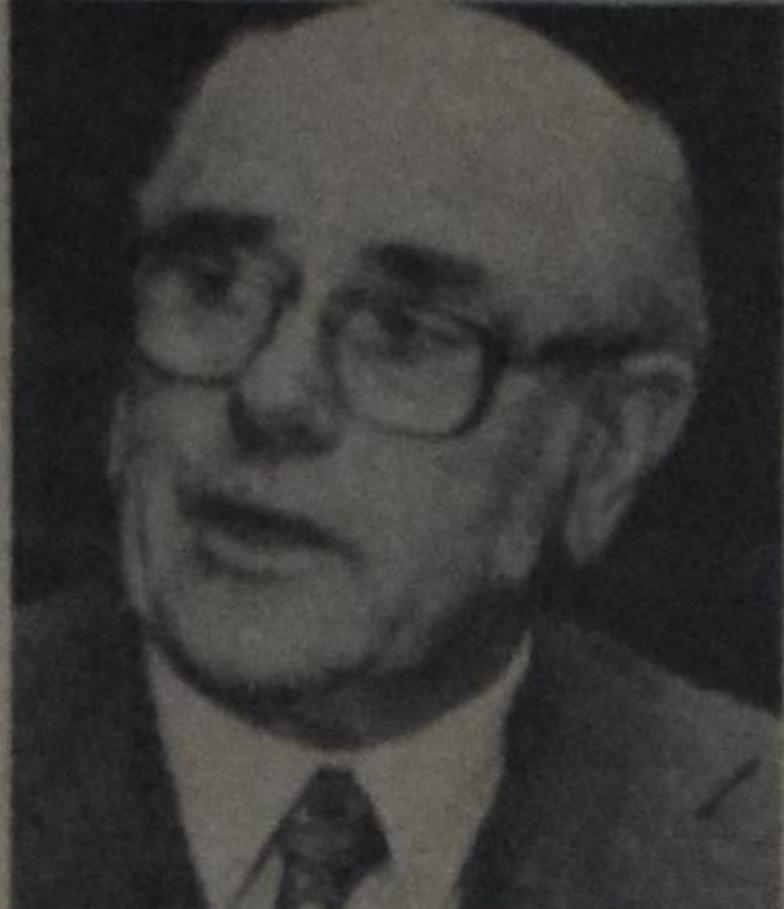
Education

Chalk Marks

by Harry A. de Vries

Trinity expansion for the 80s

Responding to curriculum requirements and increasing enrollment, the Board of Trustees of Trinity Christian College has approved a Master Plan to transport the mid-western USA college into the 21st century. "Advance" is the name of the fundraising drive for the \$4,500,000 necessary to help Trinity take the ambitious leap. To inform possible donors of the venture the College has produced a number of very excellent brochures outlining in detail the nature of both the college and every aspect of its planned development. Plans are to erect a chapel building with two 80-student classrooms that will also serve the local community as a meeting place. A 19,000 square foot structure is on the drawing boards as a Nursing Career Centre that is to include classrooms, laboratories, faculty offices and an audio-visual room. The Computer Science/Administration building will be completed in time to house the computer science program this September. Because of the additional programs, the College also wants to improve its Learning and Resources Centre for additional reference material. The student union will be moved to the present administration building. Part of the appeal is for funding of the Loyalty Fund which has provided about 25 per cent of the college's operating budget. Information can be obtained from: the College at 6601 West College Ave., Palos Heights, IL 60463.



Pres. van Groningen

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Helpful tool for librarians

The "Church Library Dewey Decimal Book Finder" is a 17" by 11" full-colour chart which shows categories and Dewey Decimal Numbers for most school and church libraries. A handy tool for full and part-time librarians available free, while quantities last, from: Zondervan Retail Marketing Services, 1420 Robinson Rd. S.E., Grand Rapids, MI 49506.

Special help for special students

Not every one of us fits neatly into the standard educational setting. Some of us as immigrants were placed into special education classes with "slower learners," to get the feel of the language, sometimes with the result that it meant losing a year. Remedial classes they are sometimes called today. Perhaps that is somewhat of a misnomer. Calvin Christian Secondary in Chatham began a remedial program in the



Barbara Groen 1969-70 school year with 25 students on a trial basis. Since then some 130 students have benefitted from the special instruction, so much so that they went on to finish high school, and some made the step into post-secondary education. Meanwhile, Calvin Christian in Winnipeg has been talking about providing special help for some of its students. This fall the dream will become reality when the remedial program will begin with the help of Mrs. Theresa Bishop, a teacher experienced in the remedial field and with the assistance of Mrs. Barbara Groen who will be giving instruction five mornings per week. Remedial teaching, shops, music programs, life skills programs, are all programs that are now becoming part and parcel of the education scene in Christian schools. Now some schools are discussing ways of meeting the needs of the gifted student who too can be left out.

Free promotion

This column presents items of interest that are gleaned for the most part from school society newsletters sent to the C.C. office to my attention. However, to be able to present a more thorough coverage of specific events and concerns, I would appreciate receiving newsletters from all the schools in the Reformed community. Could you add my name to your list? You can only benefit from your effort. We'll give your school some free promotion. In the meantime, give your principal or your promotion people a little nudge when some unique or outstanding educational event takes place, to inform us of it. Pictures are always appreciated. I'll be ready for the onslaught of information.



HAPPY ANNIVERSARY PRINCIPAL: Ai Truong, grade 4 Vietnamese student, presented John Postma, principal at Chatham's Calvin Christian elementary school, with an anniversary card Wednesday, May 5th, commemorating his 25 years at the school which is also 25 years old. The card was signed by all of the school's 230 students each of whom released a helium-filled balloon to mark the occasion.

Chatham reflects on 25 years of service

Joanne Noordhof

The Christian school movement in Chatham, Ontario gained momentum in the early fifties. In fact, the organizational meeting of Calvin Christian School was held on April 20, 1949. Minutes of that meeting and many subsequent ones held in those early years reflect the problems and frustrations experienced by those inspired and dedicated immigrants whose efforts got the school society under way.

There were language difficulties, there was a lack of knowledge of laws relating to schools, to education, generally, and to the rest of the community. Sometimes there was even the lack of conviction that a Christian school was really needed. However, eight years and many meetings later, Calvin Christian School was officially opened in September of 1957.

Anniversary evening

Twenty-five years later, on Saturday, May 8, the school society president, Joe Wiersma welcomed former and present teachers and students, as well as parents and friends who had gathered to rejoice, to give thanks and to sing in celebration of God's goodness and faithfulness.

Mr. Wiersma opened the anniversary service with the words of Psalm 145: "I will sing your praises, God my King, I will bless your name forever and ever, blessing you day after day."

The special evening marked the culmination of a two-week celebration which had begun with a special church service of thanksgiving attended by the supporting community on April 25. During the following week, designated "Education Week," many special activities had taken place, including special days for grandparents, parents and the community at large.

The enthusiastic response to the anniversary events was greatly appreciated by both staff and students. One of the

special events was the reception held that Saturday afternoon for all former students and teachers preceding the special anniversary evening. It was evident that a great deal of planning and effort had been put forth by many hard-working people toward the success of the entire two weeks of celebrations.

At the closing evening, congratulatory messages were received from local, provincial and federal representatives, and greetings were brought by Mrs. Jane Brouwer of London, representing the Ontario Alliance of Christian Schools and CSI, and by Lyle McBurney of the Ontario Association of Alternative and Independent Schools.

This was an occasion marked by joyous singing by the audience, accompanied by "Jubilee" and by the junior and senior choirs directed by Principal John Postma. Calvin Christian School has had a tradition of singing from its beginning. This time, too, it was a blessing to hear children praising God with their voices, and in one song with their hands and feet as well.

Mr. William Grin, president of the school board, reflected on the school's past with the aid of slides taken over the years. Once again the audience relived the sod-breaking ceremony, opening of the new building and later additions, the field days, the class trips, and the big flood of 1968.

Current assessment

Twenty-five years has brought many changes. Calvin Christian has grown from a three-room school to its present size of eight classrooms, a library and a gym; from 93 to 230 students in grades 1 through 8. Many devoted teachers have come and gone; some came and stayed. Many dedicated students passed through these rooms, some of whom have returned as teachers.

And yet some things never change as was graphically illustrated in a staff skit called

"A Day in the Life of a Principal." Students and teachers of 1982 don't differ so much from those of 1957!

Principal John Postma has been at the helm for all of those twenty-five years through calm and stormy weather, providing insight, support, concern and encouragement for staff, students and parents. As a token of appreciation for so many years of faithful service, the school board, on behalf of the community, presented Mr. Postma with a watch.

Financial drive

In conjunction with the school's anniversary celebration the school society had decided to hold a 25th anniversary thanksgiving drive. By May 8, \$164,000 had already pledged towards a target of \$175,000. Of this, \$1,529 was donated by the elementary school students and \$6,951.48 was raised by the secondary school student body. That so much has been given in these difficult economic times is certainly cause for thanksgiving. To date, the drive committee is optimistic that the drive goal will be achieved.

Wilma Grin-Klyn-Heselink, a former valedictorian, spoke very movingly as she recalled the sacrifices made by her parents to provide their children with Christian education. She challenged this generation to continue to support and promote this aspect of God's kingdom and to set an example for future generations in doing so.

What will the next twenty-five years bring? Let us pray for God's continued guidance and for continued dedication from the Christian community. Our school text states that the fear of the Lord is the beginning of wisdom. May that be our creed always!

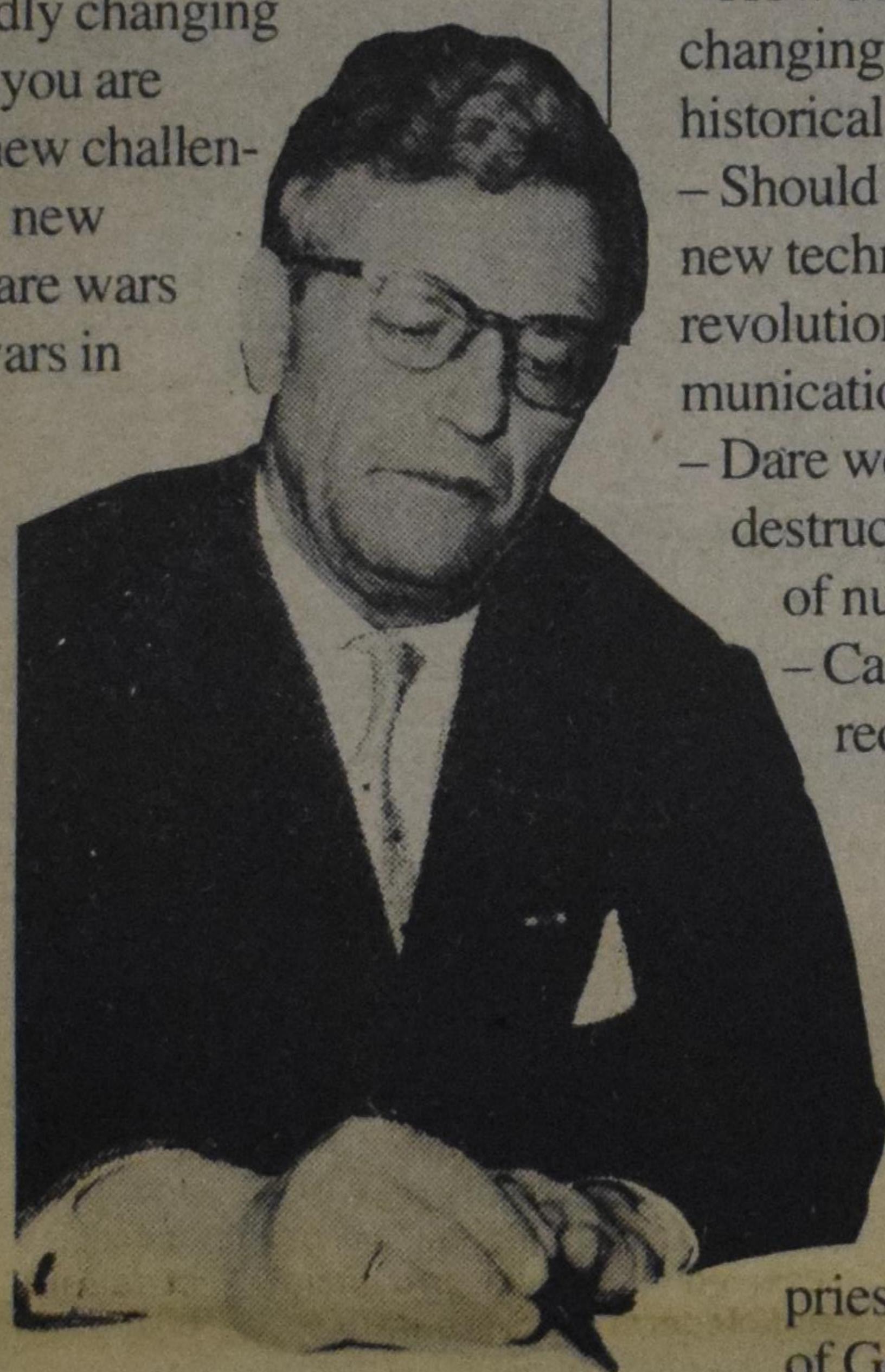
Mrs. Joanne Noordhof is a former student and former teacher, present member of Calvin Christian School of Chatham

Education

Frontier

ICS is a frontier in Christian scholarship. It's on the move!

You live in a rapidly changing world. Everyday you are confronted with new challenges, but also with new problems. There are wars and rumours of wars in the Middle East, the Far East, Ireland, the South Atlantic. There are wars on the economic front: declining employment and inflation. Your daily newspaper has become a litany of woe.



On the frontiers of philosophy: Dr. Herman Dooyeweerd (above), along with Dr. D.H.T. Vollenhoven, spent a lifetime shaping Christian philosophy.

We ask questions

- How can we protect the life of the unborn?
- How should our faith give direction to modern science?
- How can we protect the vulnerable institutions of marriage and the family?
- Can we continue to "till" and "keep" God's creation as we are doing today?
- Should women serve as office bearers in the church?
- Are there ways of restoring sanity to our national economies?
- What is the identity of Reformed

theology today?

- In what way does the Bible shape philosophy?
- How does God's unchanging law relate to historical change?
- Should we welcome the new technologies that are revolutionizing the communications media?
- Dare we deal with the destructive potential of nuclear arms?
- Can peace be restored to this planet?

Where are the answers?

These are some of the problems we face together.

And what is the prophetic, priestly, and kingly service of God's people in the midst of such challenges and questions? Answers are not easy to come by.

But as a Reformed Christian you believe that we have a task here, in both practice and theory. Yes, we cannot emphasize enough that Biblically directed learning is essential if we are to approach these problems responsibly.

Expansion needed

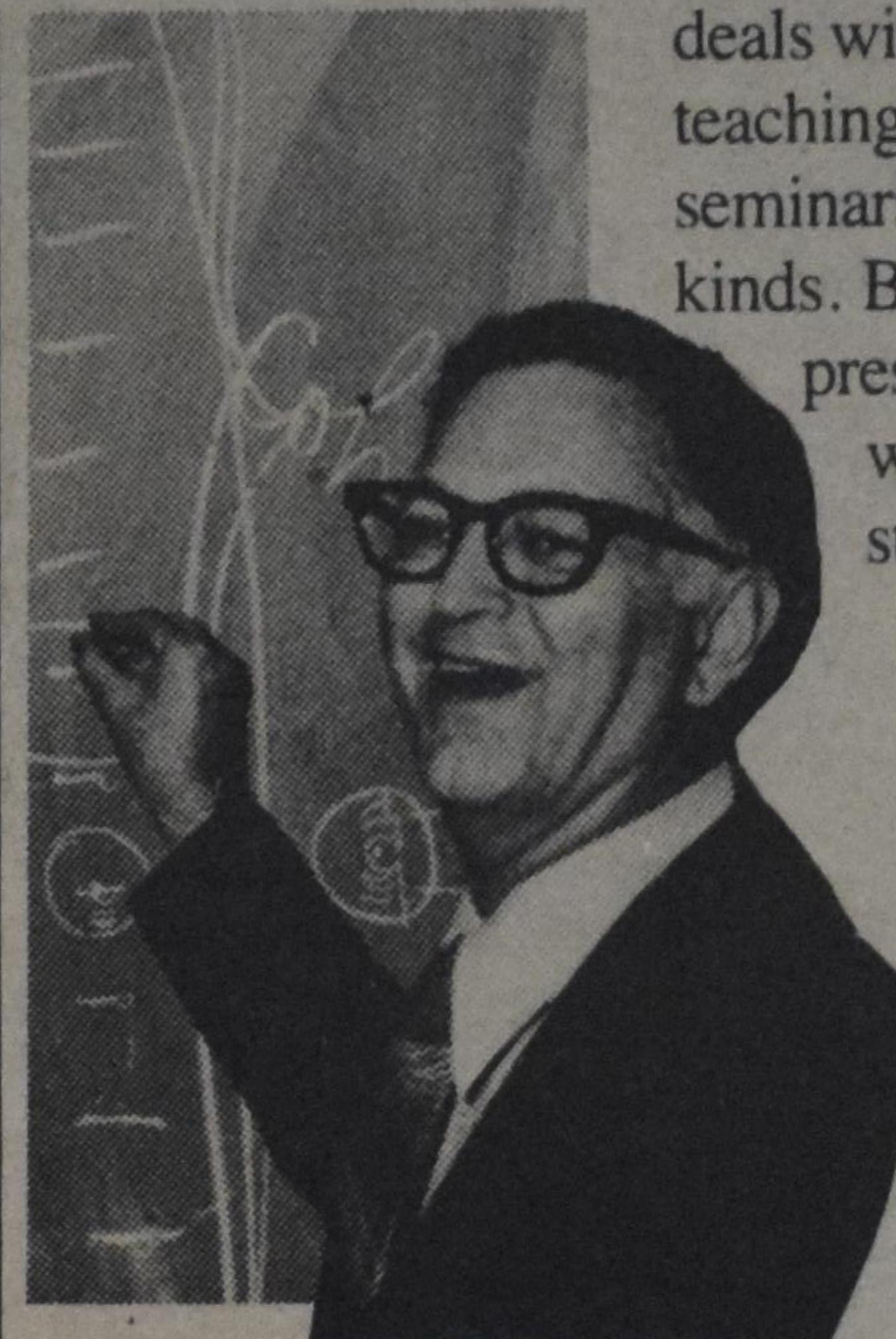
In cooperation with other Christian institutions for higher education, the ICS

deals with these problems in its teaching and research, in conferences, seminars, and interchanges of many kinds. Because of the many issues pressing us from all sides, the ICS would like to expand its programs step by step.

Our mission

We do not claim to have all the answers or to be able to solve the problems of the world. But we must be busy, sharing our insights with a world in need of answers. To help fulfil our mission, there are some key areas in which we would like to expand:

- psychology — education
- economics — technology.



On the frontiers of the AACCS: Although never a staff member of the ICS Dr. H. Evan Runner of Calvin College, shaped the AACCS in its early years and taught the first generation of ICS professors.

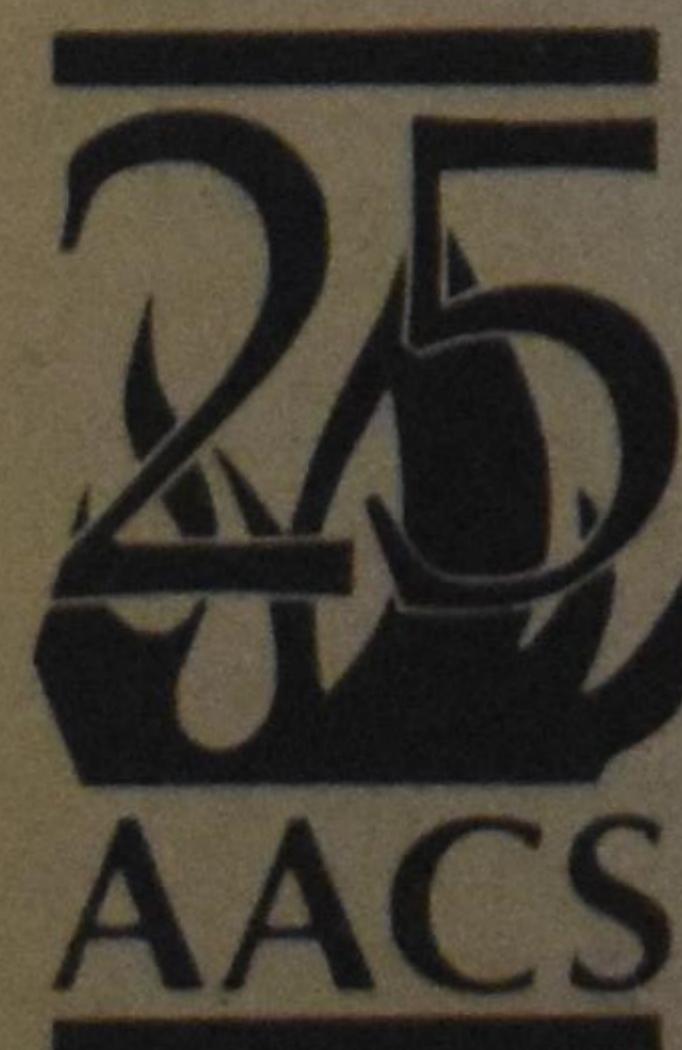


On the frontiers of the ICS: Dr. Calvin Seerveld recently won a major prize for his article on Watteau from the Am. Soc. for 18th Cent. Studies. Some of their judgement on his work:... "stunning tour-de-force... hitherto unperceived irony... elegant and lucid..."

Our request

The Word of God is a light also at the frontiers of learning. This frontier needs your support. We ask that every Reformed family and single adult make a donation of \$25 right now to the mission of the ICS. It's not much to ask, for this mission is part of the vision of the Reformed community.

Please consider this request prayerfully, so that we can move ahead at the frontiers.



The Institute for Christian Studies
An institution of the
**Association for the Advancement
of Christian Scholarship (AACCS)**
Toronto, Ontario

The Institute for Christian Studies
229 College Street,
Toronto, Ontario M5T 1R4

NAME _____
STREET _____
CITY _____
PROV. _____ P/CODE _____

- Enclosed is my cheque for \$25 or \$_____
- Please enter my name as a member of the AACCS
- Please send further information
- Please send me a copy of the 25th Anniversary issue of *Perspective*



Support the mission of the AACCS

Education

It's Not Too Late!!!

You Can Still Apply!!!



These are just a few of the approximately 100 special young men and women who have applied to be part of the "PIONEER" student body at:

REDEEMER COLLEGE

For applications and inquiries:
Box 5070, Burlington, Ontario L7R 3Y8
416-632-2022

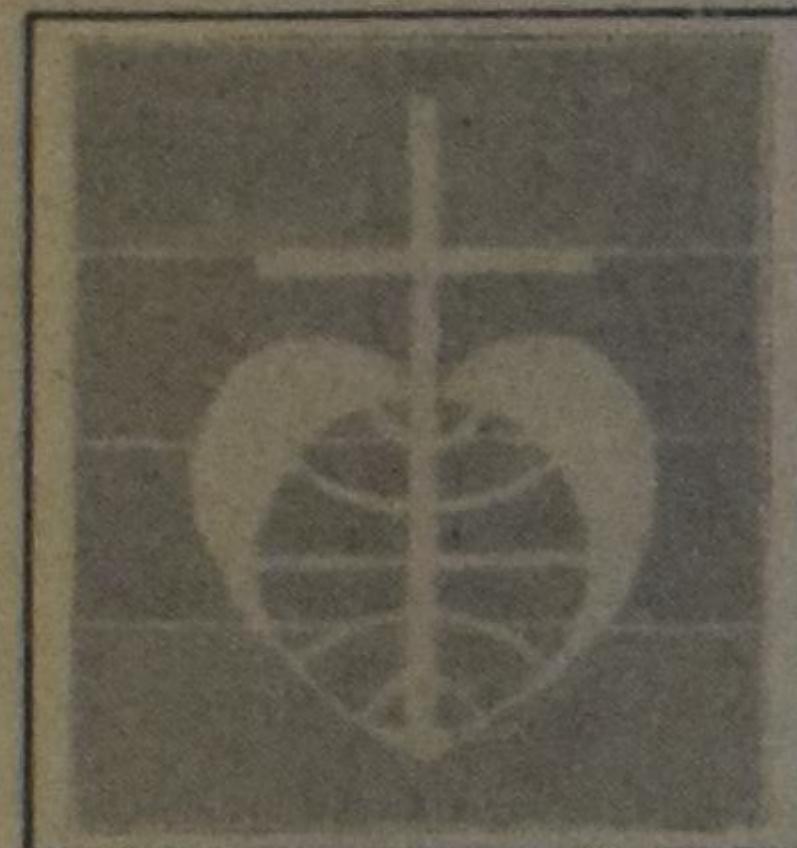
Listed below are some of the career goals of our students:

- elementary education
- nursing
- medicine
- law
- special education
- gospel ministry
- missionary
- physical education
- engineering

- secondary education
- physics
- business & commerce
- computers
- agriculture
- accounting
- languages
- social work

- early childhood education
- journalism
- physiotherapy
- forestry
- architecture
- music
- veterinary medicine
- political science
- philosophy

FROM A CARING CHURCH • TO A NEEDY WORLD FOR TWENTY YEARS • 1962-1982 • CRWRC



Twenty years isn't a long time — especially when compared to the 125-year history of the Christian Reformed Church. CRWRC is little more than a teenager. But our twenty years have been blessed years. With God's blessing, your support, gifted leadership, and a dedicated staff, we've grown. Grown in our understanding of how to help people and communities that have experienced disaster. Grown in our understanding of how to serve the poor.

In 1962 we had one part-time director, Dr. E.Y. Postma. In 1982, seventy-six staff people serve the poor around the world. In 1962 our budget was \$80,000. In 1982 it's \$5,300,000. In 1962 we focused mainly on short-term disaster relief. In 1982 we focus mainly on long-term solutions to long-term problems. God has patiently led and sustained us in this growth.

Through CRWRC, you the people of a caring church, have, out of gratitude, extended your hand to a needy world.

This insert reviews what a caring church has done in a needy world. We dedicate this booklet to you, with thanks to God for your gratitude and your love.



REFLECTIONS ON THE EARLY YEARS

The 1962 action by Synod in establishing CRWRC did not attract any great measure of attention. Neither did it encounter opposition. The principle of a "caring church" was vividly demonstrated a decade before when our constituency raised in excess of \$100,000 plus clothing and food for the flood sufferers in the Netherlands.

CRWRC's task was to "receive and administer the offerings and contributions of the church — and to supervise and control all domestic and global emergency relief." Appropriate emphasis was placed on the need for working with our home and foreign mission boards.

The Lord has richly blessed CRWRC during two decades of benevolent service in Christ's name. Our church has demonstrated its care through a groundswell of prayers and generous financial support from Nova Scotia to British Columbia. Dedicated and skilled field staff, working with our missionaries and with national Christians, cooperate in a "Word/deed" ministry to demonstrate and proclaim our Saviour's love for a needy world. Worshipping congregations in self-reliant communities are found where once darkness and despair prevailed.

CRWRC's task has not yet been completed. Much work remains to be done. Pray that we may be faithful and diligent in our efforts to care for those in need — many who are already known to us and likely thousands more whom God — in His providence — will give us the opportunity to minister to in His Name.

— Loud Van Ess
CRWRC Director 1964-1977

The Christian Reformed World Relief Committee has a unique program. Unique, because what is done is done in the name of Jesus Christ, who Himself was moved by the need and suffering of human beings, and had compassion for them.

Time and again the members of the Christian Reformed Churches in Canada have responded generously to meet the needs of suffering people in the world. Many have shown a genuine interest and concern for the work of CRWRC, and a deep acknowledgement of our Christian responsibility to the world's needs.

In 1970 CRWRC decided to incorporate in Canada, in order "to make it possible for Canadian donors to obtain tax deductible receipts for income tax purposes". It was the small beginning of a CRWRC office in Canada; mainly receipting Canadian contributions.

As CRWRC's program grew, so did the work of the Canadian unit. Publicity, promotional and audio-visual material, shipments of clothing, milk-powder and other foodstuffs, obtaining of CIDA and provincial government grants, disaster and refugee response, etc. became all part of a part-time Canadian office.

To further facilitate CRWRC activity in Canada, CRWRC established in 1980 the present CRWRC of Canada office with a full-time director and staff.

Today CRWRC in its overall program has also a distinctive Canadian identity. The work continues and much remains to be done. CRWRC, in two nations, reaching out in compassion, at home and worldwide, is a very precious relationship.

Peter Zwart,
Canadian Director 1970-1980



A VISION FOR THE FUTURE

For twenty years CRWRC has been in partnership with you, a caring church. As we review what we've done together, we give thanks to God for His faithfulness. In partnership we've reached out to thousands in love and mercy. But have we developed our partnership to its fullest potential? Are we doing our best to serve the needy at home and abroad?

A partnership suggests working together — each member of the partnership making his or her unique contribution. That's true of our partnership with you, too. You have skills, knowledge, and resources that we do not have. We may have skills, knowledge and resources that you do not have. If we are to become full working partners, we need to develop some exchanges in resources so that we can equip Christians at home for ministry. We provide some resources; you provide some resources. Together — as working partners — we equip the saints for ministry both here and abroad. The CRWRC of the future must integrate these resources from the body to be as effective as possible.

Won't you join us in a new partnership to meet human needs? Collectively God will use our time, talents, and other resources to expand and enhance His kingdom in foreign lands and in our own neighbourhoods.

John De Haan
CRWRC Director 1977 — present

The Lord is abundantly blessing Christians in North America. He gave us an example in His life of Compassion — Compassion that is being displayed through the caring shown by the church for a needy world.

Critically reviewing what is happening in our world today, it is not difficult to approach despair and say it is beyond us. The task is too great! We are not even making a dent! We are making dents and in some cases significant dents in many places. In those areas, the love and compassion we share is blossoming. We are gaining brothers and sisters in Christ. Needs are being met. The Lord does not ask us to solve every problem. He just asks us to share His compassion with the world. He is enabling us to do that in wonderful ways.

Continuing to work together in carrying out the diaconal task of the church, we will see these blessings multiply. As the world becomes more broken in the self-seeking direction it is going in today, the Light of God's Love and Compassion will burn more brightly and distinctly. Let us pray together that we may be bright flaming torches in this world burning ever brighter.

Harry Veldstra,
Canadian Director, 1980 - present



CAPOK

For many years CAPOK and CRWRC were synonymous. Between 1962 and 1975, CAPOK, the Christian Adoption Program of Korea, placed more than 2,000 homeless children in Korean homes. Thousands of compassionate Christian Reformed people supported these children until they could be adopted.

Social worker Elvinah Spoelstra joined CAPOK in 1966. She transformed CAPOK from a custodial child-care program into a genuine adoption program, in spite of cultural resistance to adoption. Adoption outside the family blood line had never been accepted in Korean culture. But prayers and hard work made the adoption program work. Besides directly helping the children, CAPOK played a part in encouraging Korea to pass adoption and child-welfare laws. CAPOK helped develop a healthy attitude toward adoption and encouraged greater social responsibility among Korean Christians.

There were other components to CRWRC's Korean work. We supported the Mobile Mission Clinic, headed by Dr. Peter Boelens. We supported the medical clinics of Dr. Lee for many years. We began a family service program in Seoul. Directed and staffed by Korean Christians, the family service program reached some of Seoul's poorest families with job training for women, special classes for youngsters not attending school, and recreational and spiritual activities for teenagers. In 1980 the family service program was turned over to a Presbyterian church.

*Caring people in a caring church
made it happen.*

1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972
 1962 CRWRC begins	1963 Chicago Clothing Center opens: Relief aid shipped to Korea, Taiwan, and Haiti.	1964 First Agriculture project started in Korea (Today CRWRC has agriculturists working in nine countries.)	1965 Relief supplies sent to the Philippines, Greece and Honduras	1966 Elvinah Spoelstra to Korea to head CAPOK (Christian Adoption Program of Korea.)	1967 25,000 lbs. of clothing and 2,000 gift packs sent to Vietnam.	1968 Well projects begun in India and Mexico.	1969 Agriculturists sent to assist World Missions in Mexico and Nigeria.	1970 First agriculturist goes to the Philippines.	1971 CAPOK places 1,000th orphan in Korean home.	Jordan program opens relief lays ground Bangladesh p

REFUGEE RESETTLEMENT

Wars. Drought. Political and economic oppression. Civil unrest. All these result in refugees. Refugees are stripped of their homes, their possessions, their land, and their jobs — with no hope of regaining them.

Refugees seek to rebuild their lives in a new land. They face other challenges — a different language, strange ways, unusual foods, new jobs. But without sponsors they remain in crowded, often filthy, refugee camps facing uncertainty and dependence.

Compassion for the homeless has moved hundreds of Christian Reformed churches to sponsor refugees, to help them resettle in a new land. CRWRC has been actively involved in refugee resettlement since its beginning in 1962. We began by supporting the Good Samaritan Center in Miami, Florida — a haven for refugees fleeing Cuba. We sent food, medicine, and clothing. We sent doctors and social workers. Good Samaritan Center served over 25,000 refugees. CRWRC and Christian Reformed churches helped many of them find new homes.

The Vietnam War and its aftermath sent a new wave of refugees to Canada and the US. And they're still coming. Canadian Christian Reformed churches resettled over 3,000 Indo-Chinese refugees in a single year! In CRWRC's twenty-year history, Christian Reformed churches have resettled well over 7,000 refugees.

On July 19, 1981, forty-two Cambodians joined Montello Park Christian Reformed Church in Holland, Michigan. It was a day to remember! But sponsorship doesn't always lead to church membership. Sponsorship has its disappointments, its frustrations, its challenges. It also has its rewards and its joys. Resettlement brings refugees and a new land together. It brings churches together. It brings God's children together.

"I was a stranger and you took me in."

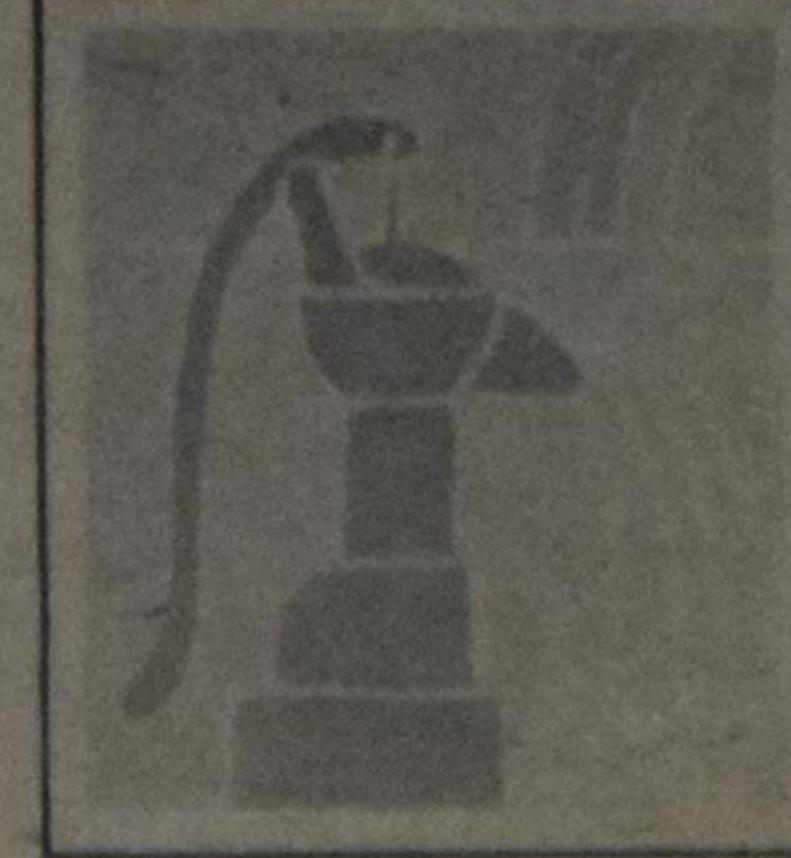
HEALTH NUTRITION AND SANITATION

Disease, dirty water, intestinal worms, and lack of a balanced diet cause severe health problems among the world's poor. In Haiti, CRWRC nurses have trained village health leaders to teach classes on preventive health care. Armed with charts, easels, and a box containing simple medications, these health leaders have begun teaching over two hundred women in the Central Plateau area. Participants learn the essentials of good nutrition, child care, and sanitation. Similar classes operate in Central America, Mexico, Bangladesh, and soon in Sierra Leone.

In the Philippines Christian Service Groups have helped communities begin sanitation projects and inoculation programs. The groups also operate numerous feeding centers for malnourished children. Mothers of the children who participate are required to attend classes on nutrition and health care. The mothers also assist with the shopping and food preparation.

Addressing health problems among the poor and needy has always been part of CRWRC's ministry. In 1963 CRWRC opened two health clinics in the slum areas near Seoul, Korea. Dr. Boelens and his staff examined and treated over 20,000 patients that year. Also in 1963, 13,303 Cuban refugee patients were cared for at our Good Samaritan Center in Miami, Florida. In the 70s CRWRC helped initiate health programs in Central America as part of our disaster relief effort.

From a caring church to a diseased world.



WATER

Water is a precious commodity. We need it to live. Good health depends on pure water. Crops need it to grow.

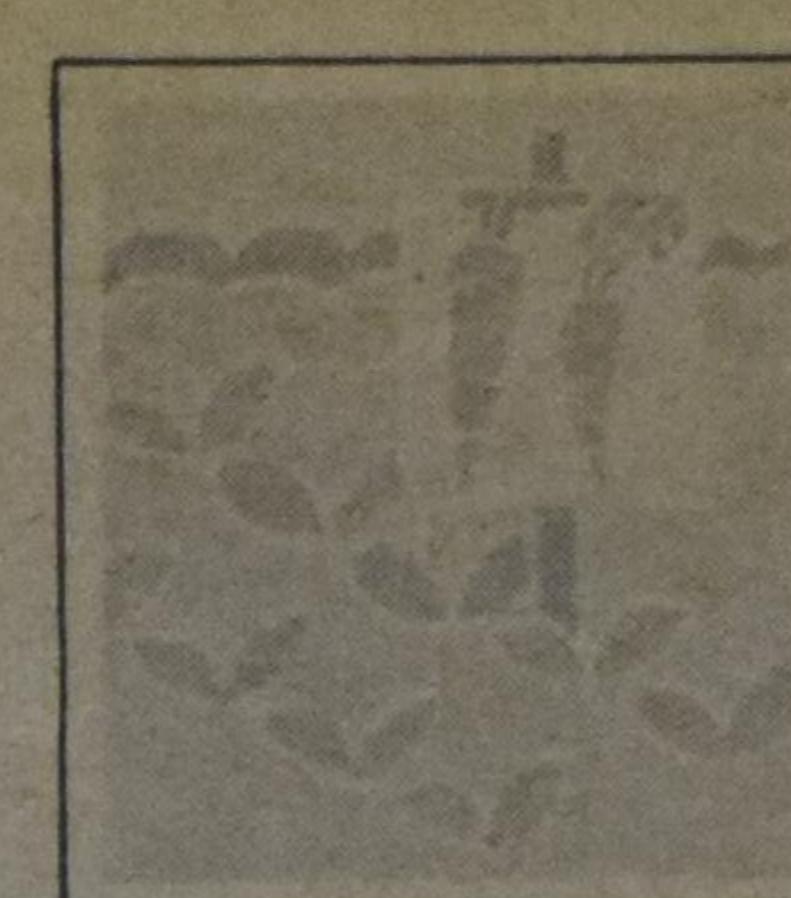
Nearly 85% of the rural population in developing countries do not have access to safe drinking water. An important way to help the poor is to help them acquire the water so necessary for life and health.

When CRWRC was only three years old, we sent \$2846 to Korea and helped construct a reservoir that provided irrigation for a community of farmers. In the years that followed, that story was repeated. Wells for drought-stricken India. Springs captured in Haiti. Safe water supplies for villages in Honduras and Guatemala. Community faucets for poor barrios around Manila, Philippines. Ram pumps, holding tanks, and spigots for Mexican mountain villages.

Any discussion of water projects must include Bangladesh. In the past three years over 2,000 farmers have acquired handpumps with CRWRC's help. A \$75 handpump and the irrigation water it provides make possible one additional crop of rice during the dry season and many varieties of vegetables. A farmer and his family may have to pump up to sixteen hours a day to gain full benefit from the pump, but when your survival depends on it, you do it.

Hundreds of Sunday school children throughout Canada have raised funds for these water projects by using CRWRC's water project poster and banks.

From a caring church to a dry and thirsty world.



AGRICULTURAL DEVELOPMENT

How do you feed millions of hungry people? The answer: by helping them to feed themselves.

It didn't take CRWRC long to realize that agricultural development was necessary to feed the poor. Rural population is as high as 80 or 90% in some developing countries. Increased productivity among small farmers can improve a country's ability to feed itself.

We sent Peter Feddema, our first agriculturist, to Korea in 1965. Others followed — Lou Haveman to Nigeria, 1968; Cal Lubbers to Mexico, 1969; Fred Schuld to the Philippines, 1970.

In Bangladesh, the Philippines, Sierra Leone, Nigeria, Haiti, Mexico, and Central America, fifteen CRWRC agriculturists teach better care of the land, the value of fertilizers, the benefit of new crops, and the care and raising of small animals.

Improvements in agriculture can lead to self-sufficiency. Raising a few chickens, goats, or pigs, or a colony of bees helps the process along. In Nigeria CRWRC helped organize a poultry distribution system through Christian Rural Development. In Honduras Betty Roldan encourages families to raise milk goats to improve children's nutrition. In Mexico Clare De Boer helped farmers start fish ponds to add protein to diets and to boost cash income.

Over 35% of all your gifts to CRWRC support agricultural programs.

From a caring church, to a hungry world.

IN JUST 20 YEARS, CRWRC HAS.....

- helped resettle 7,000 refugees
- placed over 2,000 orphans in Korean Christian homes through CAPOK
- established development programs in 13 countries
- helped build three Christian relief and development organizations in Central America
- expanded its ministry from just relief to both relief and community development

MELINE

1973	1974	1975	1976	1977	1978	1979	1980	1981	1982
CAPOK turned over to Holt, Inc. Disaster aid to Nicaragua results in long term development program.	Aid to Honduras. CEDEN formed.	Haiti field opened. CRWRC begins Indo-Chinese resettlement.	Relief aid to Guatemala leads to development projects.	Disaster volunteers aid flood victims in Appalachia, tornado victims in Alabama and Michigan.			Disaster aid to Woodstock CRC and school. Field staff sent to Sierra Leone. Fulltime Canadian Director appointed.	Winnipeg RESPECT program opened.	
East Pakistan work for program.					1978 World Hunger education program begins.	1979 Jordan program closed.			
									1982 20th Anniversary.



LITERACY

Linguists in Sierra Leone. Literacy workers in Costa Rica. Reading classes in Chiapas, Mexico. What does literacy — reading and writing — have to do with relief and development?

Illiteracy closes doors. Closes doors to new ideas. Closes doors to better jobs. Closes doors to God's Word. Over 50% of the world's poor are unable to read and write. In some places the percentage is even higher. Surveys in Kuranko villages in Sierra Leone indicate that fewer than 1% of the population can read and write.

CRWRC believes that literacy is a key to developing people's potential. When people can read and write, they can more easily learn new ideas. Reading helps feed the poor, helps keep them healthy. Reading opens a whole new world. Reading inspires people to read the Bible.

CRWRC's commitment to literacy began in the early 70s. We sent Pat Duthler and Carol Van Ess to Central America to work with Alfalit, an evangelical literacy agency. Now Stan DeVoogd is an advisor to Alfalit in Costa Rica. We fund Alfalit's work throughout Central America.

When CRWRC and CRWM developed a strategy for the Special Hunger Project in Sierra Leone, they decided that each team must include a literacy worker. Two literacy workers serve in Sierra Leone today — one in the Kuranko area, one in the Krim area.

Caring for a needy world means caring for bodies, souls, and minds.

COTTAGE INDUSTRIES

Cottage industry is growing rapidly in the poor barrios near Manila and Bacolod City, the Philippines. CRWRC staff workers Janne Ritskes and Dave Veenstra report that nearly 100 women are involved — making decorative wall hangings, skirts, shirts, and pillowcases for both Philippine and North American markets.

Cottage industries, or home-based businesses, allow poor families to use their skills to boost family income. The additional income permits families to purchase food and clothing, and provides hope for escaping subsistence-level living.

Olive Vanderkooy supervises a program in Bangladesh which combines sewing and knitting with classes in nutrition and child-care.

Third World Imports, a non-profit company set up to import cottage industry products from less developed countries, is marketing the products throughout the denomination.

From a caring church, to a world that wants work.

COMMUNITY DEVELOPMENT

Community development is difficult to show in pictures. Yet it is one of the most important ways that CRWRC helps the needy. In our early years CRWRC emphasized relief. Today we concentrate on development — in North America and in thirteen foreign countries. To say that our foreign and domestic staff do development work means they are *helping people work together to solve their own problems*.

Most problems faced by the world's poor — inadequate housing, lack of jobs or job skills, no clean water, inadequate agriculture production — are not problems that individuals or families can solve by themselves. They are problems that demand group effort. So, development means helping groups or communities solve problems.

Development is not something CRWRC can do *for* people. It is something *they* do with our help. The whole point of development is that people learn to solve their own problems and develop their own resources. CRWRC staff members are catalysts for development. They let people make decisions but provide encouragement and give advice when needed. Helping people in this way doesn't provide quick solutions — only long-lasting ones.

Many people do development work. Why should Christians do it, and how will they do it differently? Christian development helps people "have dominion," to use the words of Genesis. It helps them have dominion over their own lives, over the world, over the resources God commits to their care.

Christian development helps people understand how much they need each other, and how valuable each person is. They may think that rich people are worth more than they are — the poor. They may think God prefers rich people. Christian development helps people see that each person is important and valuable and able to be part of God's plan for the world. Christian development teaches that each person is an image of God, and that's why she or he is valuable.

Above all, Christian development includes helping people make the right spiritual decisions. It includes helping them see the world as God's world and themselves as God's people. It includes helping them respond to the love of Jesus Christ with a commitment to follow Him. It includes helping them see their concern for each other as a response to God's love and to the love of Jesus Christ for them.

Christian development doesn't stop with helping people themselves. It goes on to help people learn to help others; it goes on to teach that we help others because God loves us and saved us through Jesus Christ.

That's development — helping groups solve their problems and use their resources — not doing for people but helping them do it for themselves. That's Christian development — helping people see themselves and their resources as belonging to God. Helping people see that they need to help others, as a response to the love of Jesus Christ.

From a caring church, to a developing world.

SPECIAL WORLD HUNGER PROJECT

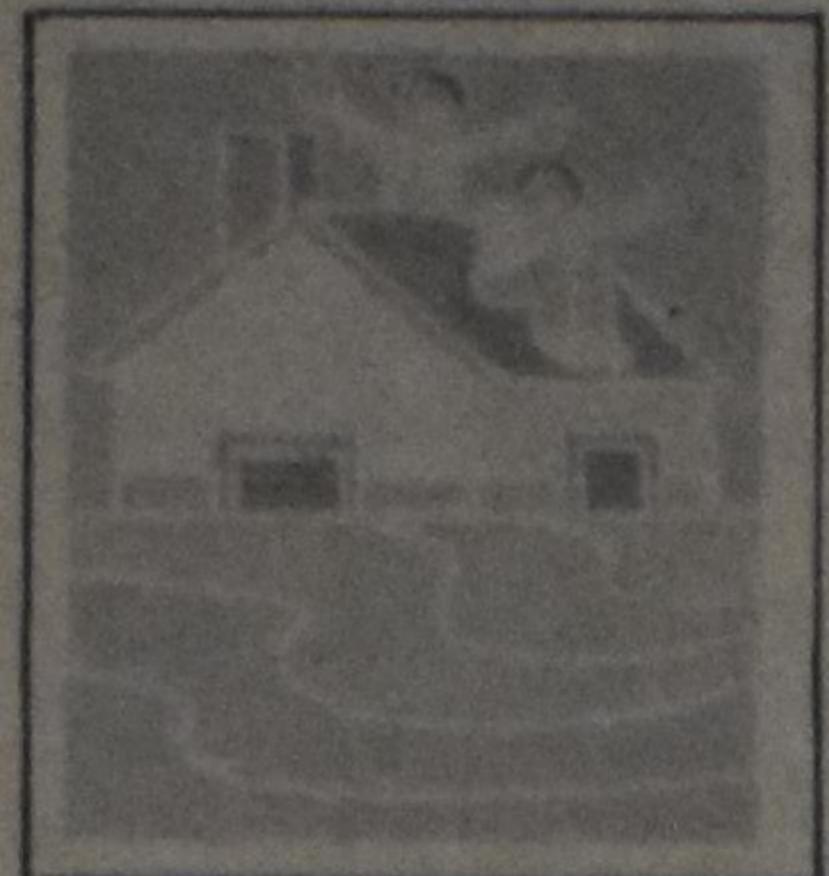
In 1978 a World Hunger Task Force was formed because of a growing concern among Christian Reformed people about the world's hungry and a feeling that we, as a denomination, could do more. The Task Force reported to Synod in 1978, and Synod urged CRWRC and CRWM to select a site for a Special Hunger Project — one that would help feed the poor in body and soul. The two agencies selected Sierra Leone.

The Task Force made other recommendations: CRWRC should begin a hunger education program to increase awareness. Christian educational institutions should study hunger-related issues. An annual Day of Prayer and Fasting should be observed to draw attention to the plight of the poor. Christian Reformed families should consider giving an additional 1% for hunger relief.

CRWRC and CRWM have worked hard to turn the Task Force recommendations into reality. Two teams, each consisting of an agriculturist, a nurse, a community developer, a literacy worker, and two church planters, are now in Sierra Leone — one among the Kuranko people, another among the Krim. Over 400 Christian Reformed churches have hunger alleviation coordinators. Hundreds of groups have studied the hunger problem and the need for structural change. Symposia have been held. Christian Schools International promotes an annual Hunger Awareness Week. New courses about hunger issues have begun in colleges and high schools. CRWRC's World Hunger Fund received nearly \$1,000,000 in gifts in 1981.

A "Special World Hunger Project" to help a caring church do still more.

WITH PRAISE AND THANKS TO GOD, CRWRC CELEBRATES TWENTY YEARS



DISASTER AID

Since its beginning in 1962 CRWRC has sent disaster aid to thousands — near and far. What did we send? Food. Clothing. Blankets. Equipment. Medicine. Personnel. How many countries, and Canadian provinces, have received CRWRC relief aid in twenty years? Here's a list.

COUNTRIES

Korea	Ethiopia	Cambodia	Mexico
Taiwan	Italy	Peru	Honduras
Algeria	Mali	Argentina	Chad
Philippines	Hong Kong	Kenya	Nicaragua
Vietnam	Haiti	Ceylon	El Salvador
India	Israel	Dominican Republic	Niger
East Pakistan	Greece	Guam	Somalia
Guatemala	Nigeria	Japan	
Brazil	Mariana Islands	Jordan	

CANADIAN PROVINCES

Manitoba Ontario Nova Scotia



KIDS ARE PART OF A CARING CHURCH TOO

Hi. I'm KWIRK, the CRWRC chipmunk. The people at the CRWRC office gave me my name. You see, if you say CRWRC like a word, it sounds like "KWIRK."

I've been busy helping my friends at CRWRC talk to kids — adults too. I've been telling as many people as I can about the needs of the poor; about what CRWRC is doing; and how they can help. My message is simple: IF YOU CARE ... YOU SHARE. That message is built right into CRWRC's logo:



Every day in thirteen countries you reach out in love to the needy — in the name of Jesus Christ. You do it through CRWRC.



WHO MADE IT HAPPEN?

Agua Caliente, Honduras — In 1976 80% of the children in this village suffered from malnutrition; many died. Many had parasites and worms and very little resistance to disease and infection.

Today all but a very few of the children have enough to eat and are healthy.

In addition, farmers are raising more food; some have tripled their incomes. Cement block houses with cement floors have replaced the mud and bamboo huts. People are learning to read and write.

Who made it happen? **YOU DID.** You supported CRWRC so that workers could go there.

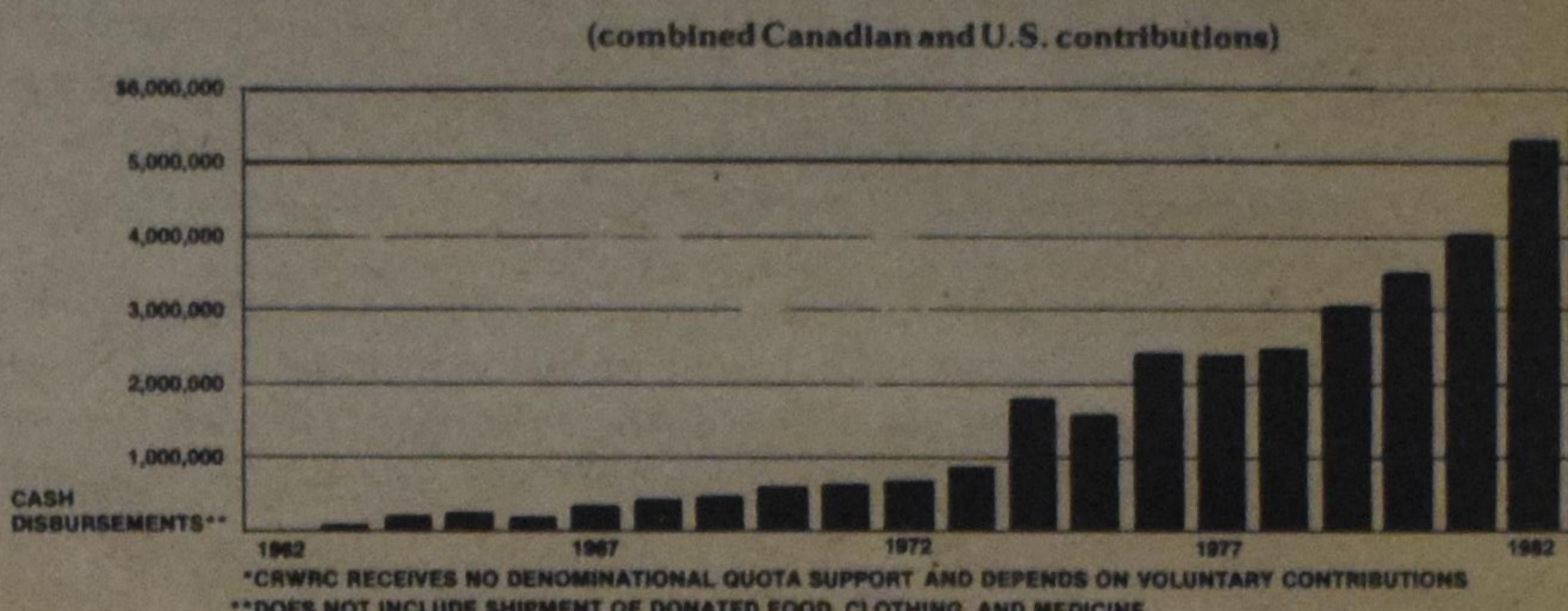
Who made it happen? Well, Darryl Mortensen did. CRWRC's worker in Agua Caliente encouraged the people and showed them how to do things differently.

Who made it happen? The national organization of Christians with whom Darryl works. They sent Honduran Christian workers to Agua Caliente to organize the village, choose leaders, and set goals. Then Darryl came in with technical skills.

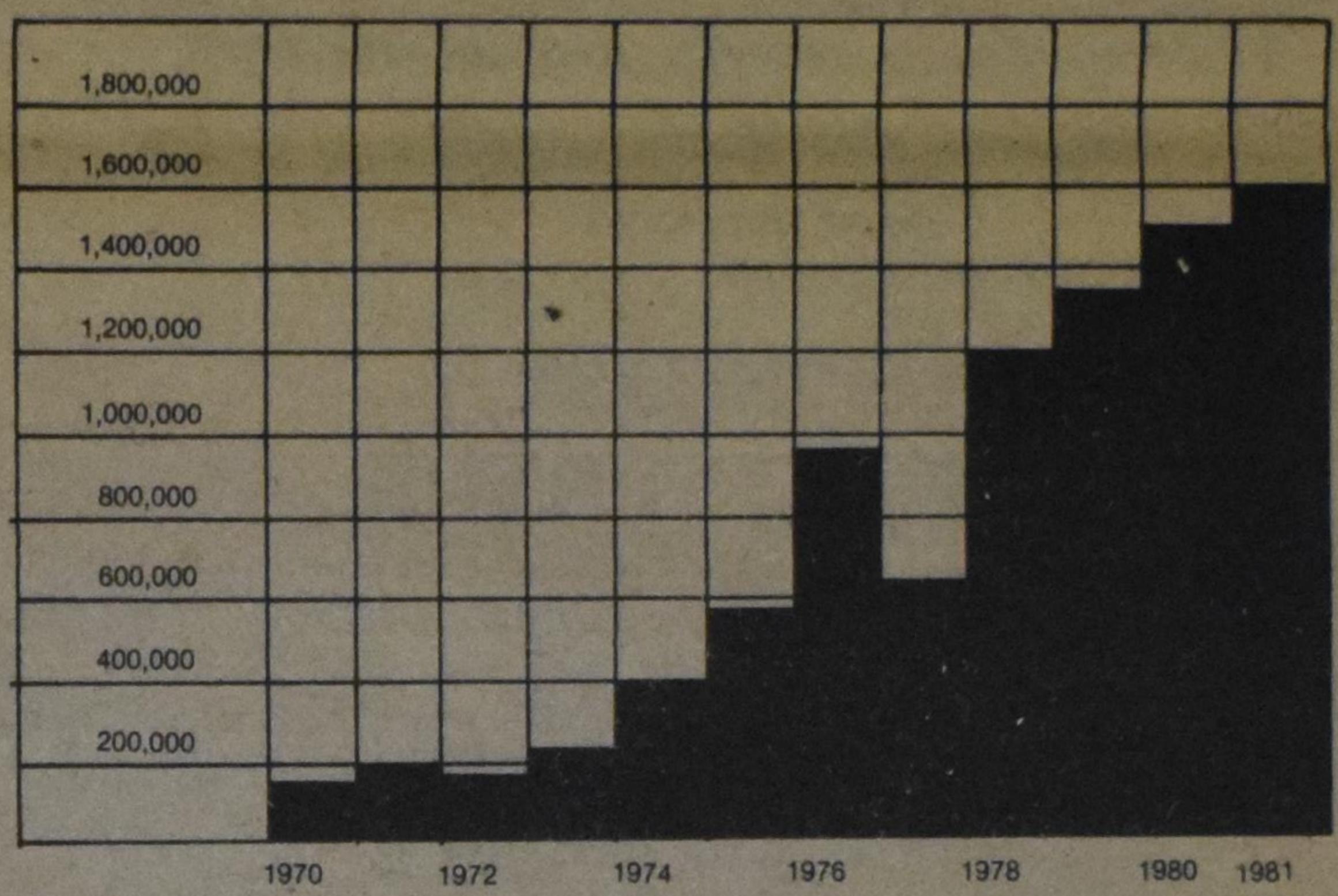
Who made it happen? The people of Agua Caliente themselves. They joined together, set goals, chose leaders, did a lot of hard work to build latrines, and a water system. They worked hard in their fields to produce more food.

Who made it happen? **GOD DID.** To Him alone belongs the glory and honor of Christians working together — from Agua Caliente to British Columbia — to better the lives of these Honduran brothers and sisters.

GENEROUS GIFTS SUPPORT A GROWING MINISTRY



CANADIAN GIFTS TO CRWRC 1972-1981



1982: WHAT YOU'RE DOING THROUGH

	Food production	Health nutrition sanitation	Literacy	Community organizing	Aid to handicapped	Refugee resettlement	Attached to church or mission
APPALACHIA	•	•		•			•
BANGLADESH							•
CANADA				• (Winnipeg)			•
COSTA RICA			•				•
GUATEMALA	•	•	•	•	•		•
HAITI	•	•	•	•	•		•
HONDURAS	•	•	•	•	•		•
INDIA			•				•
MEXICO	•	•	•	•	•		•
MISSISSIPPI	•	•	•	•	•		•
NICARAGUA	•	•	•	•	•		•
NIGERIA	•	•	•	•	•		•
PHILIPPINES	•	•	•	•	•		•
SIERRA LEONE	•	•	•	•	•		•
UNITED STATES	•	•	•	•	•	•	•

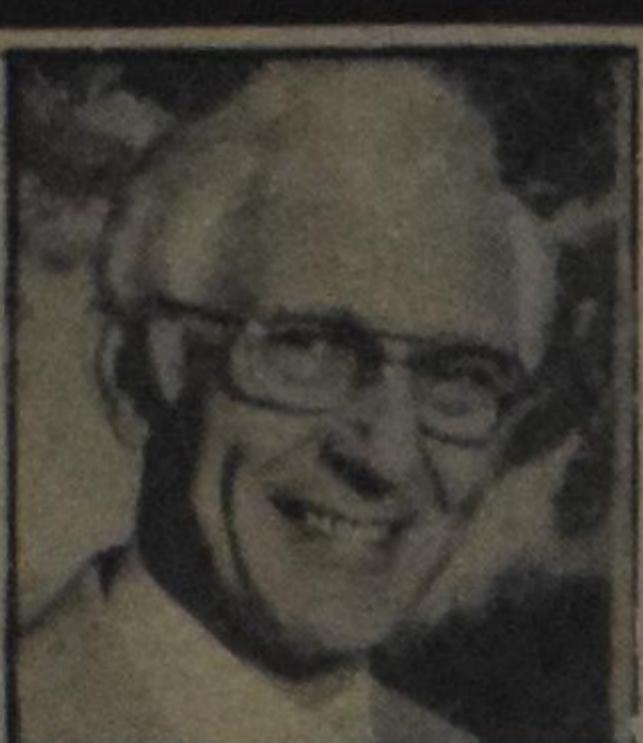
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CARED AND
SHARED—
THE WORLD
SAYS...**



THANK YOU!



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William R. Rang
Skylights

Remember Eli

More than a quarter of a century of teaching has taught me something remarkable. Children whose parents give them much freedom tend to think that their parents are too strict. Those who come from structured and less permissive homes feel that their parents are strict but ought to be stricter.

Surprised?

Children need structure. The Scriptures say so. Some people say that nurturing is going with the children where they go, showing them the road-signs during the process. Other parents say that nurturing means going before them, carefully hacking a road through the jungle. There are also parents to whom nurture is putting bread on the table and a blanket on the bed. They are the ones who let their children make decisions while the young ones are indeed too young to realize the consequences. Such parents are the permissive ones. They really have no plans for nurture.

Eli was such a parent. He let his sons do things and let them have opinions that were contrary to the demands of the Lord. Yet somehow he let them be. Therefore, when it came to the point of correcting them, he proved to be powerless. The boys had learned a long time before that they need not listen since he let them do their thing anyway.

A permissive father.

Then the Lord warned him. Eli followed it up with a lame-duck performance. Oh yes, he was in his nineties and the boys were married men. But that shows us only that in the Lord's eyes parents remain responsible as long as they live.

The Lord warns us, too. Gems from the Word ruling the nurture of children are found in the book of Proverbs (13:24, 29:15, etc.).

He is not pleased with the lame-duck approaches of permissive parents. Eli paid a heavy price, his life, for the Lord did not approve of his fathering. Permissive parents are disobedient parents. Jesus said, "He who does not love Me does not keep my words" (John 14:24). That makes it a simple truth: permissive parents do not seem to love Jesus. They have no real goals for themselves or for their children.

Remember Eli.

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Did you know that ...

June 4: the Nobel Prize is awarded for literature, medicine, physics, chemistry, economic science and the cause of peace.

It's called "keatsen" and it's old

John Abma

In a world in which sports is in the forefront of the entertainment business, we are quite familiar with the exploits of a Gretzky in hockey, a Borg in tennis, a Villeneuve in auto racing or a Cruyff in soccer.

Some of these sports are recent creations while others have had long histories. Few sports, however, have the same history as a recently rejuvenated sport called "keatsen" (or kaatsen in Dutch).

From the earliest days of western civilization, man has been a game player. War-related games like jousting or archery have always possessed a romantic quality but non-war games were also

played. Frisians and groups of other people throughout early Europe enjoyed a team sport played with a tiny, hard ball that was to be hit with the hand.

Variations of the game were played in areas of modern day Germany, France, the Netherlands, Belgium, and northern Italy. The keats players, as they were called, found that this game required not only physical strength and endurance but also technique and timing.

Keatsen was possibly the forerunner of many of the modern racket sports of today. Instead of hitting the tiny balls with one's hands, people created tennis, badminton, squash and many other types of rackets.

SCHEDULE

Saturday, June 12, Opening Day at Strathroy:
4 medals, King's Prize.
Saturday, June 26, Round Robin at Woodstock:
3 trophies, King's Prize,
medals for all participants.
Thursday, July 1, Frisian Day at Paris:
4 medals, King's Prize.
Saturday, July 17, Club Competition at Burford:
4 trophies, King's Prize.
Saturday, July 31, Federation PC at Woodstock:
4 prizes, King's Prize.
Saturday, August 28, Frisia at Oakville:
medals or trophies.
Monday, September 6, Eendracht at Stoney Creek:
3 prizes, King's Prize.
Saturday, September 17, Chatham at Chatham:
3 or 4 prizes, King's Prize.

The keats player (and the handball player) still continues the ancient tradition of hitting the tiny missiles with the hand or with the gloved hand. Also, according to tradition, the game is played in an open field, or playing area, and has three players per team.

Last year's keatsen season was very successful. The Ontario Keats Federation has gained a great deal of respect and strength. Interested players found that many communities have keats clubs. Frisia (Oakville), Eendracht (Stoney Creek), and Boppeslag (Strathroy) were the strongest clubs in the 1981 season. The Takomst club (Brantford/Burford) has been added as the club to watch in the future. Many individual players not belonging to any of the clubs, and some visitors from the Netherlands, attained degrees of stardom through tournament play throughout the year.

This season promises to be as fruitful as last season. One still does not have to be a member of one of the clubs in order to participate in all of the tournaments, except the Woodstock round robin for which teams will be established beforehand.

Trophies or medals can be won at these tournaments and all of the tournaments except the round robin will add to the player's season points total in his quest for the season trophy.

At left is the schedule for 1982. All interested persons 14 years of age or older are encouraged to try the sport.



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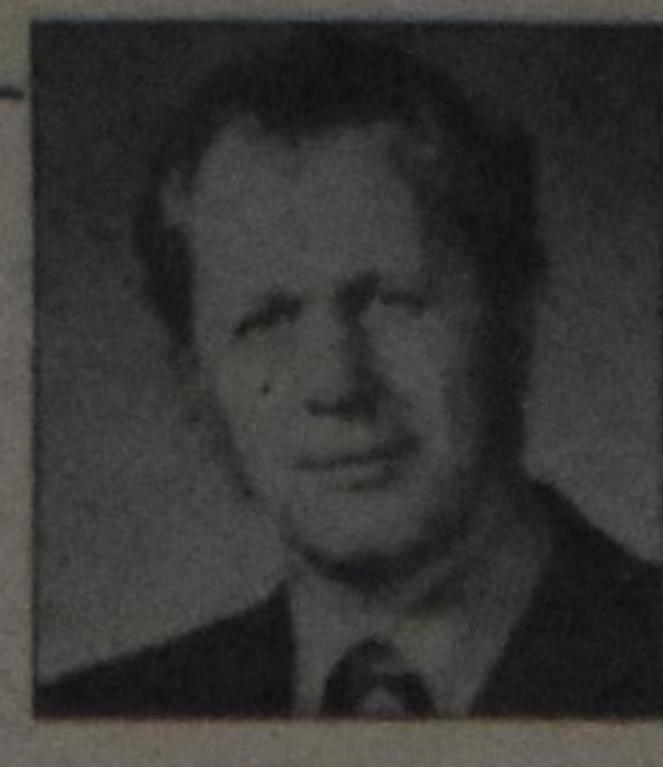
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HENRY UITVLUGT

KATHLEEN LINDSAY

Dutch

Pers overzicht



Carl D. Tuyl

• Zo als u weet kan de boog niet altijd gespannen zijn en met die wetenschap bezocht Trudeau met zijn drie zonen de kermis hier in Toronto. Kermis wordt weliswaar tegenwoordig anders genoemd maar het is nog steeds hetzelfde lawaaiige geval van vroeger. Ze hadden een hoop lol met z'n viertjes. Het was wel tijd voor een verzetje want het is voor onze prime minister in Ottawa definitief geen lulletje. Er schijnt verdeeldheid te zijn in de Liberale fractie. De partijleden willen meer nadruk zien op ekonomiese herstellingsmaatregelen. We zitten met een nationale schuld waar ieder weldenkend mens stijl van achterover slaat. Om het maar eens plat uit te drukken: we staan met z'n allen voor 130 biljoen in het krijs. Dat is wel vlug gezegd maar het komt neer op \$130.000.000.000 en wat los geld, oftewel \$5400,- voor iedere man, vrouw en kind in ons land. En u maar wakker liggen van 't piekeren als u de schoenmaker nog moet betalen.

• De vakbonden zijn er nog niet van overtuigd dat het armoedstroef is. Van dat spreekwoord „de tering naar de nering zetten“ willen ze niet veel weten. Op het congres in Winnipeg luisterden de afgevaardigden naar vurige redevoeringen die algemeen tot inhoud hadden dat we geen genoegen gaan nemen met vermindering van lonen of het opgeven van alreeds verworven voorrechten. Luid applaus natuurlijk!

• De voorpagina's van de kranten besteedden aandacht aan de oorlog op de Falklands. Nieuw verlies van schepen schoot de Engelse bevolking. Maar de vrouw-in-het-ambt deelde mee dat de Britse strijdkrachten klaar staan voor de opmars naar Port Stanley. In de Verenigde Naties werden pogingen ondernomen om tot een tenminste tijdelijke wapenstilstand te komen.

• In een dramatische verklaring heeft paus Johannes Paulus II bekendgemaakt acht dagen na zijn terugkeer uit Engeland „terwille van de vrede“ naar Argentinië te zullen gaan.

• De mensen in Europa hebben het er maar moeilijk mee. T.V.-kijkers moeten hun aandacht verdelen tussen reportages over de oorlog en de voetbalkampioenschappen in Spanje. Het kabinet in Nederland is weer eens demissionair geworden. Dat is domineestaal en betekent dat de regering gevallen is. Het kabinet was de kunst van het bezuinigen niet meester. Intussen is Dries Van Agt als formateur benoemd.

• Kranten in Nederland fungeren in toenemende mate als inlichtingenbron voor inbrekers die familieberichten napluizen om te kunnen vaststellen wanneer argeuze burgers uithuizig zijn wegens bruiloften en begrafenissen.

• We dachten misschien dat de oorlog tussen Iran en Iraq als een uitgebrande kaars was verlopen, maar het tegendeel bleek wel uit recente berichten. Iraanse strijdkrachten veroverden de laatste stad aan de Perzische Golf die nog bezet was door Iraq.

• Voor mensen die het niet meer zo zien zitten en misschien overwegen om maar weer eens naar een nieuwe woonplaats uit te zien kan ik Monaco aanbevelen. In dat land telt het leger minder manschappen dan het nationale orkest muzikanten heeft. Er zijn drie meer muzikanten in het orkest dan de 82 militairen in de strijdkrachten. Zo zou het overal moeten zijn.

• In Zandvoort, zo elegant bezongen in het tijdloze lied „we gaan naar Zandvoort“, zit men met een forse kater. Een jaar geleden beloofde de Canadese zakenman Michael Hordo de verarmde badplaats een nieuwe en gouden toekomst. Zijn fantastische plannen bleken echter luchtkastelen te zijn. Hij kan zelfs zijn eigen gas- en waterrekeningen niet betalen. Einde van de Zandvoortse droom!



Johannes Paulus II

Wycliffe bijbelvertalers

Townsend verkocht eerste Spaanse bijbels

De Wekker — Toen in 1917 William Cameron Townsend zijn werk in Guatemala begon, als bijbelverkoper, was dat geen voorpaginanieuws. De grote wereld is in gewone, niet opvallende gebeurtenissen niet zo erg geïnteresseerd. En wat voor bijzonders is er aan iemand die bijbels gaat verkopen?

Goed, hij sprak engels, maar daar was hij dan ook Amerikaan voor. En wat heel fijn was, hij kon zich ook in het spaans uitdrukken. Zo vroeg hij een keer aan iemand of hij señor Jezus kende, in de hoop zo een gesprek te kunnen beginnen. Maar ja, wist hij dat heel veel mensen in Guatemala de naam Jezus droegen. Zo kreeg hij als antwoord: „Mijnheer, ik weet niet waar señor Jezus woont.“ Spaanse bijbels werden wel verkocht, maar niet iedereen kende spaans. Heel veel mensen spraken alleen hun eigen Indische stamtaal. En bijbels aan die mensen verkopen, die niet eens konden lezen, was wel een heel pittige opgave.

Heeft u een bijbel in onze taal?

„Als jouw God dan zo groot is, waarom spreekt Hij onze taal dan niet?“ vroeg een Indiaan aan Townsend, toen deze tevergeefs een bijbel aan de man probeerde te brengen. Wat een idee! Alsof God zelf een pijl op hem afstuurde. Waarom hun taal niet leren en dan het Nieuwe Testament vertalen? Er waren Christenen onder de Indianen. Een van hen werd een echte vriend voor Townsend en leerde hem de taal. Townsend stelde een alfabet samen en vertaalde de goede boodschap van Jezus Christus.

Een moeizaam werk waarin heel veel moeilijkheden moesten worden overwonnen. In 1931 was het zover. De Indianen van de Cakchiquel stam hadden hun eigen Nieuwe Testament. Geweldige fijn, dat velen van hen het konden lezen ook. Townsend had in de voorafgaande jaren ervoor gezorgd, dat het lees- en schrijfonderwijs van de grond was gekomen. God had zijn werk gezegd.

Moest het hierbij blijven? Had de Heilige Geest geen duidelijke taal gesproken op de Pinksterdag? Kun je eigenlijk niet zeggen dat de Heilige Geest in alle talen wil spreken? Dat was een geweldige verruiming van het zicht op het werk van onze Heer Jezus Christus. Een werk waar we allemaal bij betrokken zijn. Of niet soms?

Townsend bleef niet alleen, L.L. Legters voegde zich bij hem. Samen gingen ze met hun vrouwen naar Mexico. Dat land was in de vooroorlogse jaren gesloten voor het evangelie, maar zij vertrouwden op de Heere, die de grens voor hen opende. Niet eens

zo veel later opende Hij ook de harten van verschillende mensen.

Meer onbekende talen

Langzamerhand werd dit werk bekend in de kerken van de Verenigde Staten. Dat mocht ook wel, want zendelingen en bijbelvertalers kunnen niet van de wind leven. Bovendien was met dit werk wel een begin gemaakt, maar het eind was zoek. In 1934 startten Townsend en Legters een zomercursus voor mensen die in de toekomst de bijbel wilden vertalen. Mensen die oog hadden voor volken, waarbij niemand naar omkeek.

Drie cursisten hadden zich opgegeven. Ze zaten op tonnetjes. Een groot geloof en een sterke liefde kunnen heel wat ongemak verdragen. Hoe moet de school genoemd worden? In de 14e eeuw had John Wycliffe als eerste de bijbel in het engels vertaald. „Camp Wycliffe“ leek hun daarom een heel geschikte naam.

Langzamerhand werd duidelijk dat er nog veel volkeren waren zonder geschreven taal, zonder bijbel en meestal nog zonder de minste kennis van hun verlosser Jezus Christus. Zouden de ondoordringbare oerwouden van Zuid-Amerika ook ondoordringbaar voor het evangelie blijken?

Steun de wereld over

Na de tweede wereldoorlog opende Peru zijn grenzen voor de bijbelvertalers. Zijn zendelingen altijd kerngezond? Moeten zij niet eens voor medische hulp, of om een andere reden naar de grote stad? Reizen per kano of te voet in het oerwoud vraagt veel tijd en is ook gevaarlijk.

In Peru werd duidelijk, hoe nodig snelle en vellige verbindingen zijn. Een eigen radio- en vlieg-dienst werd opgericht! In het vertrouwen dat God voor het benodigde materieel zou zorgen. En dat vertrouwen werd niet beschamend. Langzamerhand ontstond er over de jungle een net van radio- en vliegverbindingen. Moest men anders weken reizen, nu was het soms met een paar uur vliegen bekijken. En in geval van nood is dat een zegen.

De naam van deze nieuwe tak van dienst? „Yungle Aviation and Radio Service“ (Oerwoud Vlieg- en Radio-dienst). De afkorting „YAARS“ spreekt dus voor zichzelf. De landen waar „YAARS“ werkt hebben daar plezier van. De Wycliffe Bijbelvertalers stellen zich dienstbaar op in alle takken van dienst om zo de naam van Jezus Christus te eren. Het is de bedoeling, dat niemand tevergeefs een bezoek op ze doet.

Het Woord

De knuppel in mijn ransel rammelt maar,
De echo van mijn voetstap trappelt maar:
Het Woord van God, het Woord van God is heilig!
Om Gods wil, rafel het niet uit elkaar.

Verkondig het aan vader en aan kind,
En zeg het voort waar men maar mensen vindt:
Laat niemand u het Woord van God ontroven,
Geen felle vijand en geen dwaze vriند.

'k Speel graag op het tiensnarig instrument,
Waarmee de Heer zijn dienaren verwent.
Maar een snaar tokkel ik maar onverdroten:
O Heer, maak uwe wegen mij bekend.

Het Woord is rijker dan een erfenis,
't Heeft schatten meer dan er te vatten is
Maar een ding is vertrouwd boven mate:
Dat 't voor eenvoudigen eenvoudig is.

't Is altijd dieper dan ik zeggen kan.
't Is altijd hoger dan ik grijpen kan.
Maar een ding kan geen mensenkind verandren:
Dat onze trouwe God niet liegen kan.

De wereld kraakt in voegen en in naden.
Ontbinding zaait zijn onuitroeibare zaden.
Maar een plaats blijft beschermd, onaangerand:
Het is de lusthof van mijn Gods genade.

Durf met je vuisten op de tafel slaan,
't Gaat om je leven, om je naakt bestaan.
Laat je niet kisten, durf ervoor te twisten,
Wanneer de kerk de lampen uit laat gaan.

'k Bons op de deuren, 'k roffel op mijn trom,
En hamer op het aambeeld, waar 'k maar kom:
Het Woord van onze God wordt nooit gebroken,
Al vallen alle kansels dreunend om.

Louis Praamsma

Dutch



J. VanHarmelen

Jodenvervolging

Het is bij de Joden een gewoonte om op de laatste dag van elk feest een gebed te bidden ter herinnering aan de gestorvenen. En de meest belangrijke dag voor zo'n gebed is de Grote Verzoendag want dat is de dag van verzoening voor levenden en doden! En vooral worden er gebeden opgezonden voor degenen die hun leven gaven omdat ze Joden waren. Zij worden martelaren genoemd. Talloze martelaren hebben hun leven opgeofferd tijdens de val en verwoesting van Jeruzalem en de prachtige tempel, en ook later tijdens de vervolging door de wrede keizer Hadrianus. In de eredienst is het meest opvallend een klaagzang die wordt gezongen ter ere van de Tien Martelaren, die ten tijde van de vreselijke vervolging van Hadrianus in 135 A.D. hun leven

lieten. Het waren Rabbi's, en de eerste en voornaamste was Rabbi Akiba. Zijn levenselement was de Thora. Hij wilde de studie van de Wet niet opgeven, Hij zei: Geven wij de Thora op, dan moeten wij ondergaan. Als een held stierf hij de marteldood.

De eerste kruistocht in de middeleeuwen onder leiding van Godfried van Bouillon eindigde in de verovering van Jeruzalem, maar wat zijn er toen ook veel Joden de marteldood gestorven. Godfried beval dat alle niet-christenen moesten gedood worden. Een motto was: dood een Jood en red je ziel!

Tegen het einde van de elfde eeuw, nadat de eerste kruistocht had plaatsgehad, werd er officieel een speciale klaagzang in het Joodse gebedenboek opgenomen waarbij de Tien Martelaren

en, als representanten van alle martelaren werden gezien, en geëerd. Die klaagzang was gerechtvaardigd.

Er zijn in het verleden heel wat kerkelijke wetten uitgevaardigd tegen de Joden. De synode van Elvira heeft in 306 al uitgesproken dat er geen huwelijk gesloten mocht worden tussen een Christen en een Jood. De derde synode van Orleans sprak in 538 uit dat de Joden zich niet op straat mochten vertonen gedurende de Lijdensweek. Ook mochten de Joden geen Christelijke bediende, noch een slaaf in dienst nemen. De Trulanische synode van 692 sprak uit dat Christenen niet door Joodse artsen mochten behandeld worden.

Met de twaalfde synode van Toledo in 681 begon de kerk met het verbranden van de Talmoeid en andere Joodse boeken, en deed dat zeker vijftien keer achter elkaar. Het vierde Lateraanse Concilie van 1215 (Canon 68) besloot dat de Joden hun kleren moesten merken met een kenteken. De synode van Breslau besloot in 1267 dat de Joodse gemeenschap moest gedwongen worden om te wonen in ghetto's. En in de zestiende eeuw was de kerk behulpzaam om door geheel

Europa het wonen in ghetto's te bevorderen. Het Concilie van Bazel in 1434 besloot in de 19e zitting, dat het de Joden verboden werd om academische graden te verkrijgen. Louis, de Franse Koning, die de bijnaam kreeg van de Heilige, verplichtte de Joden om op hun rug en borst een gele lap te dragen.

Het Vaticaan had ook in het verleden allerlei bepalingen gesteund om de Joden beledigende kleren te laten dragen. Nog vroeger gebeurden er ook al vreselijke dingen. Soms liet een bisschop een synagoge in brand steken. De keizer zei tegen de bisschop: je moet die synagoge weer opbouwen voor de Joden. Maar, de aartsbisschop Ambrosius wilde toen keizer Theodosius niet aan het Avondmaal toelaten als hij het bevel tot herbouw niet introk! Ook Augustinus, de beroemde kerkvader, sprak niet zo gunstig over de Joden. Hij voelde het meest voor een ghetto. Zij waren rechteloze burgers, die eigenlijk buiten de gemeenschap stonden. En, Luther niet te vergeten. Hij had niet veel met de Joden op. Hij schreef vreselijke dingen over de Joden. Onbegrijpelijk!



Als je 't mij vraagt...

Syrt Wolters

Hoe vind je dat nieuwe tijdschrift
„Reformed Perspective”?

Toen ik een zieke vriend een bezoek bracht, stelde hij mij deze vraag. M'n antwoord was toen, dat mijn eerste indruk goed was, maar dat ik eerst het blad voor langere tijd moet lezen voordat ik een enigszins billijk oordeel kan geven.

Als lezers van „Calvinist Contact” hebt u natuurlijk allemaal wel kennis genomen van de eerste drie exemplaren, die gratis bij C.C. ingesloten waren.

Hoewel het niet op een presenteertblaadje aangeboden wordt als „Canadian Reformed” (het presenteert zichzelf als „a magazine for the Christian family”, published by the Foundation for the publication of a Reformed Social-Political Magazine), het wordt ook niet onder stoelen en banken gestoken dat het uit de hoek komt van de Canadian Reformed Church.

Ik heb het altijd jammer gevonden dat de „vrijgemaakten” uit Nederland zich hier op zich zelf gehouden hebben. Zelf was ik ook vrijgemaakt, weet u, en in de tijd van de „scheuring” was ik zelf ouderling in de kerk van Enschede. Als ik weer in Nederland zou moeten wonen, zou ik me waarschijnlijk kerkelijk voegen bij de „Nederlandse Gereformeerde Kerk”.

Hier in Canada heb ik me nooit in een positie gevoeld als waarin ik in Nederland was. Hier was geen synode die me „bond” aan bepaalde beslissingen, zoals de synode in Nederland het deed. En om me afzijdig te houden om „kerkverbandelijke” redenen, daar kon ik niet toe komen, gedachtig aan het woord van Dr. Klaas Schilder: Het plaatselijk kerk instituut behoort tot het „wezen” van de kerk; het kerkverband” alleen maar tot het „wel-wezen” van de kerk”.

Toch was ik, in mijn opvattingen omtrent de kerk en zo, vrij strak „vrijgemaakt”. In de meer dan 30 jaar dat ik in Canada geweest ben, zijn de scherpe kantjes van mijn opvattingen er wel wat af gegaan. Zo langzamer

hand zijn mijn ogen geopend voor het feit dat de kerk van Christus niet vanuit Kampen of Amsterdam geregeerd wordt, maar nog steeds vanuit de hemel. Ik heb ontdekt, dat er buiten de z.g.n. Gereformeerde kerken, even serieuze Christenen gevonden worden als daarbinnen.

Enkele jaren geleden hinderde het me erg, toen een „vrijgemaakte” broeder ons een bezoek bracht en het gesprek kwam op het leven en werken van Wurmbraad, u weet wel die Duitse theoloog, die heel wat voor zijn geloof geleden heeft. Nadat we in ons gesprek vastgesteld hadden dat hij toch wel veel voor de zaak van Christus geleden had, zei deze broeder: En toch, en toch, Prof Kamphuis zegt, dat Wurmbraad toch niet Gereformeerd is. Toen kon ik niet laten te zeggen: En wat zou dat? Moet iemand eerst Gereformeerd „vrijgemaakt” zijn voor iemand Christen kan zijn? Of, is iemand maar een halve of een gebrekig Christen zolang hij/zij niet Gereformeerd is?

Het is nu 50 jaar geleden dat ik aanwezig was op een vergadering (een z.g.n. „winterlezing”) waar Prof. Schilder sprak over „Kerkbesef”. Ik herinner me nog alsof ik het gisteren hoorde, dat Dr. Schilder met de eerste zin van zijn lezing pardoos de kern van het onderwerp raakte, toen hij zei: „Als we over de kerk spreken, moeten we voor twee uitersten oppassen: Kerkisme en Kerkindifferentisme. Bij kerkisme wordt het instituut overschat; bij kerkindifferentisme wordt het onderschat.” Ik ben geneigd te denken dat de vrijgemaakten en ook bij de mensen van de Canadian Reformed Church aan kerkisme lijden.

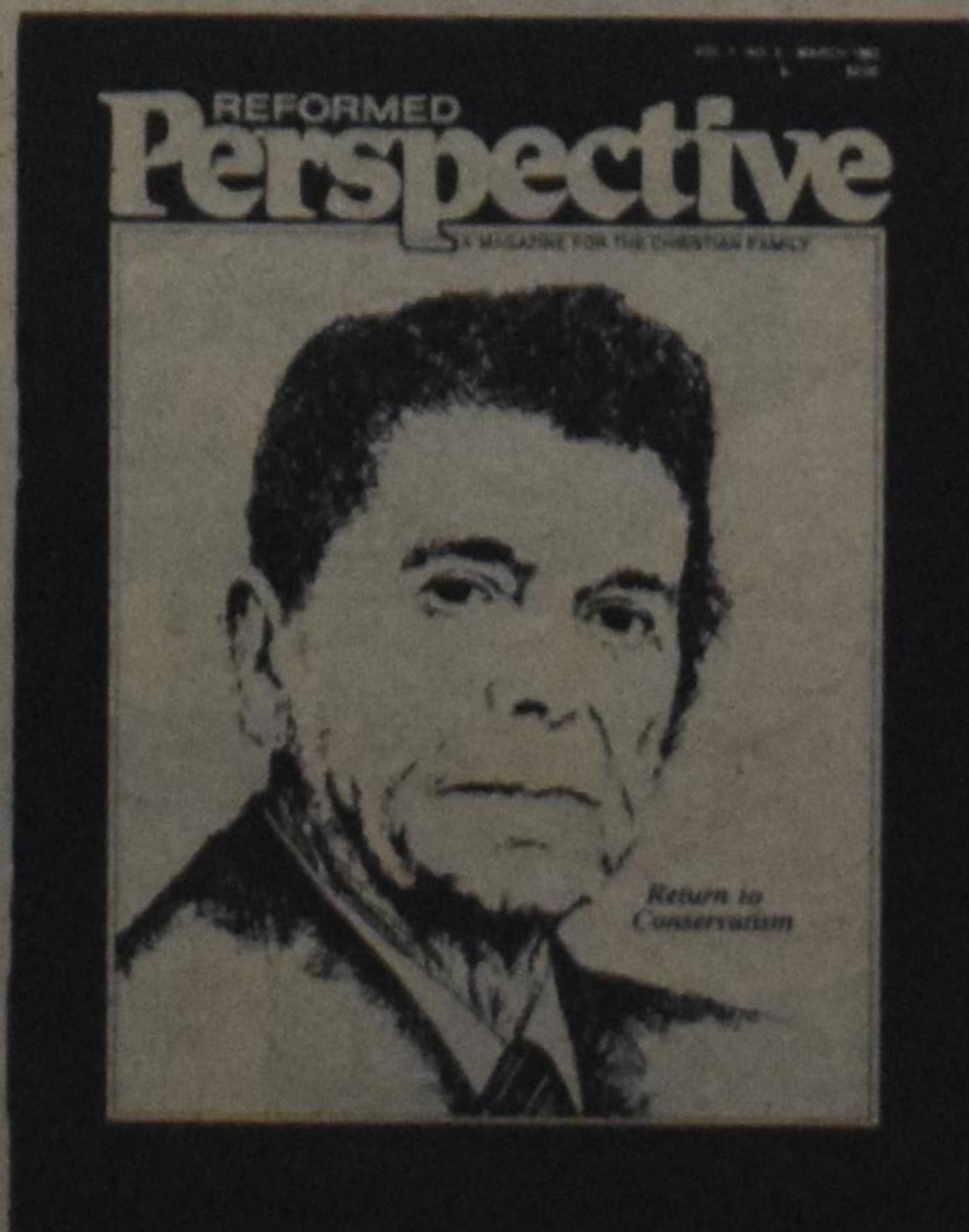
Wat ik tot nu toe gezegd heb is alleen maar bedoeld als een inleiding op waar ik het eigenlijk over hebben wil: „Schools and Creeds”, een artikel met deze titel in dat „Reformed Perspective Magazine,” geschreven door Prof. Dr. J. Faber, Principal van the Canadian Reformed Theological

College in Hamilton.

In dat artikel wordt sterk op de noodzaak gewezen dat onze Christelijke scholen beslist gebaseerd moeten zijn op de kerkelijke belijdenis schriften, zoals die geformuleerd zijn door de Gereformeerde kerken. Dat heeft natuurlijk het gevolg, dat de scholen Gereformeerd moeten zijn. Op die manier wordt het natuurlijk heel moeilijk om andere Christenen toe te laten in onze school verenigingen.

Ja, zegt men, men kan alleen maar samenwerken met mensen aan dezelfde avondmaaltafel. Pas dan als we de eenheid van de avondmaaltafel hebben gevonden, dan kunnen we samen gaan in onderwijs en andere activiteiten. Vandaar dat, jaren geleden al, Ds. G. van Dooren, ernstig waarschuwd om niet mee te doen aan de AACs (toen nog ARRS). Want, schreef hij: eerst de avondmaaltafel eenheid hersteld; daarna samenwerken. Ik vraag me wel eens af, als ik deze dingen lees of hoor: Wat zullen die mensen zich onbehaaglijk voelen, als ze later in de hemel tot de ontdekking komen, dat Christus zelf wel met anderen dan Gereformeerden het Avondmaal wil vieren.

Nu ben ik me volkomen bewust dat ik de indruk wek, dat ik al aardig afgezakt ben en me schaar achter diegenen die luid verkondigen: „No Creed but Christ”. Laat ik u verzekeren: niets is minder waar. Integendeel,



nu meer dan ooit, geloof ik „een heilige, algemene Christelijke kerk, de gemeenschap der heiligen”. Maar ik geloof niet (meer), dat die „gemeenschap der heiligen” is beperkt tot de Gereformeerde kerken. Godlof, geluk-

kig niet! En omdat die gemeenschap zich verder uitstrekkt dan de Gereformeerde „gezinde” heb ik de moed niet meer om mijn broders en zusters in andere kerk verbanden buiten te sluiten in mijn denken als het gaat om de opvoeding en het onderwijs van onze kinderen.

Tegelijkertijd moeten we nauwelijks toeziend dat de basis van een Christelijke school schriftuurlijk is. Daarom moeten we een basis opstellen die duidelijk zegt, wat we bedoelen met Christelijk onderwijs.

Nu ben ik geneigd te geloven dat we meer vanuit de bijbelse cultuur opdracht, zoals die ons door God zelf in zijn Woord wordt voorgehouden moeten spreken dan vanuit een kerkelijke belijdenis. Als we een saamvattende willen hebben van wat we geloven, waarom dan niet de Apostolische geloofsbelijdenis? Of is dat niet goed genoeg? Waarom reciteren we die dan nog elke zondag?

Persoonlijk ben ik bereid om samen te werken met iedereen waarvan ik overtuigd ben, dat hij of zij van harte instemt met die 12 geloofsartikelen. Theologische verschillen zoals omtrent kinderdoop, avondmaal of het duizendjarig rijk moeten geen oorzaak zijn van verdeeldheid. Niet dat ik deze dingen niet ontzaglijk belangrijk vind, heel belangrijk zelfs, maar mogen we anderen „uitsluiten”, die ook Christus als hun zaligmaker en als hun Heer en Koning belyden, omdat ze ook, net als wijzelf, slechts in een spiegel, als in een duistere rede niet alles helder en klaar zien?

Geloven we ook niet in de belofte van de Heilige Geest, die ons voorlichten wil als we samen ernstig naar de waarheid zoeken? We zeggen toch: Ik geloof in de Heilige Geest. Wat betekent dat? Beteekt dat ook niet dat we meer van Hem moeten verwachten dan van ons zelf?

Als ik deze dingen zo zeg in een gesprek, dan wordt me wel eens gevraagd: Maar houdt het ook geen gevaren in om een school te hebben met allerhande Christenen? Ja, daar ben ik van overtuigd. De vraag is niet of er ook gevaren zijn. (Die zijn er net zo goed als we op ons zelf blijven, hoewel van andere aard), de vraag is of we bereid zijn om deze „gevaren” in geloof het hoofd te bieden. Maar er zijn nog andere redenen waarom ik samenwerking met andere Christenen voorsta. Over dit onderwerp ben ik nog niet uitgepraat. Daarover later.

Dutch

Uit Nederland

Radio Nederland □ Voor de Drentse wielervierdaagse die pas in de derde week van juli wordt verreden, hebben zich nu reeds 20 duizend deelnemers laten inschrijven. Het maximum aantal dat de organisatie kan verwerken is 25 duizend. Er zijn drie startplaatsen: Assen, Emmen en Hoogeveen.

□ „Vrij Nederland“ kwam met een verhaal over de productie van oorlogselektronica bij de hollandsche signaalapparaten (HSA) in Hengelo, voor 99% eigendom van Philips. Er wordt door de firma zowel aan Engeland als aan Argentie volop oorlogstuig geleverd, en dat zou volgens „Vrij Nederland“ de regering wel eens in verlegenheid kunnen brengen.

□ Het kabinet van premier Dries van Agt is uit elkaar gevallen. De zes ministers van de Partij van de Arbeid zijn uit de coalitie gestapt die ze vormden met het CDA en D'66. De Ministers van die twee partijen hebben hun portefeuilles ter beschikking gesteld. Premier van Agt heeft koningin Beatrix van deze besluiten op de hoogte gesteld.

Inmiddels is de koningin begonnen met haar consultaties over de manier waarop de kabinets crisis moet worden opgelost. Ze zal daartoe de adviezen inwinnen van de fractieleiders in de Tweede Kamer.

Het tweede kabinet van Agt heeft acht maanden bestaan. Het is gestrand op de voorjaarsnota - een soort tussen-tijdse begroting - waarin de overheidsbezuinigingen waren vastgelegd. De Partij van de Arbeid was het niet eens met de manier waarop zou worden bezuinigd. Volgens de socialisten werd er te weinig op defensie bezuinigd en te veel op de woningbouw, terwijl er onvoldoende geld beschikbaar was om de werkgelegenheid te bevorderen.

□ Tijdens het in Moskou gehouden Vredescongres der Wereldgodsdiensten heeft de vertegenwoordiger van het Nederlandse Interkerkelijk Vredesberaad demonstratief het congres verlaten. Het IKV nam deze stap omdat woordvoerder Wim Bartels niet werd toegestaan te spreken tijdens een openbare zitting. Ook de tekst van de toespraak die hij had willen houden mocht niet worden verspreid. In zijn rede had Bartels willen pleiten voor ontmanteling van alle kernraketten voor de middellange afstand in Europa. Het IKV, dat in Nederland de grote motor is achter de anti-kernwapenbeweging zal zich nu vooral gaan richten op kritische, kerkelijke vredesbewegingen in Oost-Europa. De vredesconferentie was georganiseerd door de Russisch-orthodoxe kerk.

De aarde groeit niet mee

door ds. L.H. Kwast

Centraal Weekblad — Tot het jaar 2000 zal de wereldbevolking gegroeid zijn tot ergens tussen de zes en de zes-en-een-half miljard mensen. In het gebouw van de Verenigde Naties in New York ligt nog een ander rapport. Daarin wordt uitgegaan van een stabilisering van de wereldbevolking in het jaar 2110: een aantal van tien-en-een-half miljard mensen wordt voor mogelijk gehouden.

De nieuwe volkshuisvesting is al gaande. Want overal zijn mensen die proberen aan de groeiende druk van armoede en overbevolking te ontkom-

men. Ze willen elders in de wereld een nieuw bestaan opbouwen. In Engeland komen we hen tegen: de pakstani's die het kille eilandklimaat voor lief nemen. In Nederland ontmoeten we hen: bijvoorbeeld in de Bijlmermeer waar de vroegere rijksgenoten bij duizenden zijn gedumpt. In de Bondsrepubliek stromen ze nog steeds binnen: de Turken die in de grote Westduitse steden de nieuwe ghetto's vormen. In Frankrijk zijn het Algerijnen, Marokkanen, Vietnamese die het straatbeeld in Parijs kleuren.

De aantallen groeien en groeien. Het wordt met de dag

onwaarschijnlijker dat deze immigranten naadloos opgenomen kunnen worden in hun nieuwe omgeving. Alles wijst erop dat spanningen en conflicten niet kunnen uitbliven. In West-Europa ontstaat een Turks-Islamitisch subproletariaat. Het is nog maar een voorloper van een toekomstig afrikaans subproletariaat, want verwacht wordt dat de bevolking van het zwarte werelddeel zich binnen honderd jaar zal ververvoudigen.

Er is maar weinig fantasie nodig om de gevolgen te schetsen. De nieuwkomers uit Azië en Afrika worden meer en meer beschouwd als indringers die het op onze

beter levensvoorraad gemunt hebben. Ze worden de ongewenste concurrenten. En op de muren verschijnen de sinistere woorden: Buitelanders, eruit!

Daar kan geen regering tegenop. Daartegen zijn kerkelijke verklaringen machteloos.

Want de aarde groeit niet mee en de mensen van nu gedragen zich weinig anders dan de mensen van eeuwen geleden. Het is een trieste stelling, maar de geschiedenisboeken geven geen aanleiding om veel hoop te koesteren. Elke maatregel die vandaag wordt genomen, is al te weinig en te laat.

Er zijn veel mogelijkheden bij de R.C.M.P.

Daar zou best een baan voor jou bij kunnen zijn.



Jouw kennis van een bepaald land of ethnische gemeenschap, zijn cultuur en taal kan een waardevol voordeel voor je betekenen indien jij je eigen mensen zou willen dienen.

De R.C.M.P. zorgt voor de politie-diensten in deze gemeenschappen en verwelkomt Canadezen die geïnteresseert zijn in handhaving van de wet.

Als je voldoet aan de volgende eisen, en indien een aanvangsalaris van \$23.128 je wel aanstaat, dan zou je op weg kunnen zijn naar een buitengewoon bevredigende en lonende toekomst:

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— bereid om waar ook in Canada te werken.

De kansen op vooruitzicht en een verbintenis en carrière mogelijkheden worden verhoogd indien je een tweede officiële taal beheerst.

Als je wordt aangenomen zul je een intensieve training ontvangen in alle onderdelen van het politiewerk: wet, nasporing, eerste hulp, en contacten met de bevolking bijvoorbeeld. Dit is een uitstekende gelegenheid om in een interessant en uitdagend terrein te werken.

Als een carrière bij de R.C.M.P. je interesseert vul dan onderstaande coupon in en stuur het aan ons terug, of bel je dichtbijzijnde kantoor van de R.C.M.P.

Dit geldt voor mannen en vrouwen.

HET ZOU VOOR JOU KUNNEN ZIJN.

Canada



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THANK YOU

BROUWER: Thank you all, children, grandchildren, relatives and friends for the unforgettable day of our 50th Wedding Anniversary. Thanks for the many best wishes, cards, flowers and visits. Above all we thank our heavenly father for taking care of us this long.

Mr. and Mrs. B. Brouwer, 88 Mercer St., Chatham, Ont.

SNIP: May the 8th has been a day of thankful celebration of our 40th Wedding Anniversary. We want to express our sincere appreciation for all the best wishes, cards and gifts we received from family, relatives and friends. Praise God from whom all blessings flow.

Clarence and Martha Snip, R.R.#1, Dunnville, ON N1A 2W1

VANDEZANDE:

May 19, 1982 Woodstock
We were deeply moved by all your love shown to us, in the form of cards, flowers, presents and personal attendance on our 50th Wedding Anniversary. We thank our children, grandchildren and great-grandchildren who organized 3 days of joy and thanksgiving. We also were surprised by the visit of our family, Anja and Frans, from Holland. We hope to go on in his service in the years to come, who gave us the strength to do what we had to do in the past. Praise the Lord, let the earth hear his voice! Gerard and Annie Vandezande (nee Westerman).

BIRTHS

GEERLINKS: Once again God has greatly blessed us with a very precious gift. Alfred and Dorothy joyfully announce the arrival of their second child, JANINE DEANNA, on April 21, 1982, weighing 7 lbs. 5 oz. A new sister for Melanie and another grandchild for Mr. and Mrs. Geert Geerlinks and Mr. and Mrs. John Streutker, all of Woodstock. R.R.#8, Woodstock, ON N4S 7W3

HAMMING: With thankfulness to God, Martin and Carolyn announce the birth of their daughter, ALICIA GRACE, born May 6, 1982. Happy grandparents are Mr. and Mrs. Harry Hamming of Brantford and Mr. and Mrs. Bert Van Soelen of Dunnville. Home address: 102 Seagram Dr., #113, Waterloo, ON N2L 3B8

LENSINK: OUR FIRST ... A DAUGHTER. Rejoice with us in the gift God has given us, ANNA MARLIES, 7 lbs. 15 oz., born April 27, 1982, West Lincoln Memorial Hospital, Grimsby, Ont. Anna Marlies and her parents, Martin and Linda Lensink, reside at 101-955 Grand Ave. W., Chatham, ON N7L 4Z6; phone: (519) 351-4374. Happy grandparents are Hank and Greta Plug, Sarnia, Ont. She is their second granddaughter and the first grandchild for Bill and Jane Lensink, Pushlinch, Ont.

BIRTHS

VAN DUYVENDYK: Experiencing God's love in a wonderful way, we, Liz and Jeremy thankfully received from him our first born, a daughter, STEPHANIE JOY on May 20, 1982. Happy grandparents are Mr. and Mrs. H. Haastra, York, Ontario and Mr. and Mrs. N. Van Duyvendyk, Ottawa, Ont. #303-3204 116A Ave., Edmonton, AB T5W 4W7

VOSKAMP: Peter and Betty thank the Lord for the safe arrival of their daughter ANITA KATHERINE on May 7, 1982, weighing 9 lbs. 11 oz. A sister for Elaine. Second grandchild for Mr. and Mrs. R.E. Taylor, Hanover, Ont., 32nd grandchild for Mrs. A.P. Voskamp of Holland. R.R.#1, Waterdown, ON L0R 2H0

MARRIAGES

BREUKELAAR-HOLTVLUWER: God has brought together His children, VERA and ALVIN to vow their lives to one another forever. Youngest daughter of Mr. and Mrs. J. Breukelaar of Brampton, Ont. and son of Mr. and Mrs. G. Holtvluwer of Mississauga, Ont. The ceremony will take place, D.V., on June 19, 1982 at 2 o'clock in the Second Chr. Ref. Church on Steeles Ave. in Brampton, Ont. Rev. P. Nicolai officiating. Future address: 2235 Hurontario St., Apt. #1805, Mississauga, ON L5A 2G1

JONKER-FIEGUTH: Mr. and Mrs. Albert B. Jonker, of Niagara-on-the-Lake are happy to announce the forthcoming marriage of their daughter BETTY to REINHARD, son of Mr. and Mrs. Hans J. Fieguth of Niagara-on-the-Lake. The wedding will take place, the Lord willing, on Friday, June 18, 1982 at 7:00 o'clock in the Covenant Chr. Ref. Church, Parnell Rd., St. Catharines. Future address: R.R.#2, Millet, AB T0C 1Z0

LUTZ-MUYS: RUSSELL LAMONT LUTZ and JEANNETTE (Netty) MUYS express their desire to be united in marriage, D.V., on Friday, June 25, 1982 at 7 p.m. in the United Baptist Church in Aylesford, Nova Scotia. Rev. Doug Porter officiating assisted by Rev. John Visser of the Kentville Chr. Ref. Church. Future address: Highway #1, Aylesford, N.S. Postal address: P.O. Box#25, Aylesford, NS B0P 1C0

SNOEK-STAM: Mr. and Mrs. Hans Snoek of Prescott are pleased to announce the forthcoming marriage of their daughter, JOHANNA to PETER, son of Mr. and Mrs. Jan Stam of Odessa. The wedding will take place on Saturday, June 26, 1982 at 3:00 p.m., D.V., at the Bethel Chr. Ref. Church, Bröckville. Rev. Harry Salomons officiating. Future address: R.R.#3, Kingston, ON K7L 4V2

VANDER TIL-DEBOER: Mr. and Mrs. John Vander Til of Camlachie and Mr. and Mrs. Bill De Boer of Wyoming are happy to announce the forthcoming marriage of their children, GRACE and MICHAEL KENNETH. The ceremony will take place, the Lord willing, on Saturday, June 5, 1982 at 3:00 p.m. in the Wyoming Chr. Ref. Church, Ont. Rev. Wm. Renkema officiating. Future address: Mr. and Mrs. Michael De Boer, R.R.#2, Wyoming, ON N0N 1T0

VERMEER-MULDER: Mr. and Mrs. Ben Vermeer of Dunnville, Ont., and Mr. and Mrs. John Mulder of St. Catharines, Ont., are happy to announce the forthcoming marriage of their children, JANE and HARRY. The ceremony will take place, the Lord willing, on Saturday, June 19, 1982 at 3:30 p.m. in the Bethel Chr. Ref. Church of Dunnville, Ont. Rev. J.A. Quarrel officiating. Future address: 1274 Marygrove Circle, Ottawa, ON K2C 2C9

ANNIVERSARIES

Rijnsburg, Holland 1942 June 2

"In all your ways acknowledge him, and he will make straight your paths" (Proverbs 3:6). With joy and thankfulness to our heavenly father we are happy to announce the 40th Wedding Anniversary of our parents and grandparents. May God continue to bless them in the years to come.

PIETER and GEERT

GLASBERGEN

(nee Ravensbergen)

Congratulations from your children and grandchildren:

Garry & Helen Glasbergen; Edward, Douglas, Geraldine, James — Dundas, Ont.

John & Harmke Glasbergen; Peter, Karen, Philip, Rodney — Fenwick, Ont.

Peter & Hilda Glasbergen; Maria — Fenwick, Ont.

Mary & John Dykstra; Kevin, Jeffrey, Kimberly, Henry — St. Ann's Andy & Angeline Glasbergen — Fenwick, Ont.

Carl & Elly Glasbergen; Lisa, Caroline, Jennifer, Richard — Canfield, Ont.

Jane & John Snieder; Jacob, Gwenda, Sarah — Fenwick, Ont. Home address: 768 Foss Rd., Fenwick, ON L0S 1C0

Breezand 1947 York 1982

Wedding texts: "He that tilleth his land shall be satisfied with bread" (Proverbs 12:11a). "Every wise woman buildeth her house" (Proverbs 14:1a).

On Saturday, June 12, 1982, D.V.,

HARVEY and JOYCE

HAANSTRA

(VanderWal)

will celebrate their 35th Wedding Anniversary. We praise and thank our heavenly father for granting them these years in health and happiness. May God continue to bless them.

Love and best wishes from:

Effie & Bert Struyk; Sandra, Patrick, Lily, Cathy, Michael, Paul, Julie — Cayuga, Ont.

John & Debbie Haanstra; Marsha, Ronnie, Daryl, Adrian, Steven — Caistor Centre, Ont.

Martha & Wayne Vander Wier; Jolene, Barbara, Ivan, Calvin, Dianne — Smithville, Ont.

Liz & Jeremy Van Duyvendyk; Stephanie Joy — Edmonton, Alta.

Jerry & Jane Haanstra; Jennifer, Jason — Vinemount, Ont.

Joyce Haanstra — Paris, Ont.

Harvey & Hilda Haanstra — Cayuga, Ont.

Anita & John Kuijper — St. Catharines, Ont.

Nelly Haanstra & Jim De Klerk — York, Ont.

You are cordially invited to an open house to be held in the basement of the Maranatha Chr. Ref. Church of York, Ont., on Saturday, June 12, 1982 from 1 p.m. - 4 p.m.

Best wishes only.

Home address: P.O., York, ON N0A 1R0 Best wishes only, please.

Oudeschoot, Fr. 1942 June 2

With joy and thanksgiving to God we wish to congratulate our dear parents and grandparents,

NICK and JOHANNA KLYNSTRA (nee Van der Werf)

on their 40th Wedding Anniversary on June 11, 1982, D.V. We wish them the Lord's blessing on this day and we pray that He will continue to bless them and keep them in His care in the years ahead.

With love from all of us:

Hilda & Larry Woudstra — Hamilton, ON

Alice & Richard Haveman — St. Ann's, ON

Abe & Lydia Klynstra — Hamilton, ON

Limmy & Henry Hulleman — Burlington, Ont.

and 15 grandchildren

Home address: 25 Britten Close, Unit A5, Hamilton, Ont.

Flynn & Linda Klynnstra —

and 15 grandchildren

Home address: 25 Britten Close, Unit A5, Hamilton, Ont.

ANNIVERSARIES

1957 June 7

With joy and thankfulness to our Lord, we are happy to celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

JOHN and JANE
KLOOSTERMAN
(nee Dulker)

Congratulations and love from your children and grandchildren:

Bert & Carolyn Geerlings; Brent Connie Kloosterman

John K. Kloosterman
Home address: R.R.#2, Thornton, ON L0L 2N0

On June 11, 1982 we hope to celebrate the 35th Wedding Anniversary with our parents,

FRANK and AUDREY KONING

We praise and thank God for the blessed years He has given you, Dad and Mom (Opa and Oma), and pray that He will grant you many more in health and happiness.

John & Helen Koning; Andrea, Patricia — Calgary, Alta.

Jack & Sieglinda Koning; Heidi, Nathan, Julia — Abbotsford, BC

Ed & Marlene Koning — Port Alberni, BC

Home address: 14613 - 110 Ave., Edmonton, Alta.

Dokkum, (Fr.) 1942 York 1982

Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105).

These words were the wedding text of our beloved parents and grandparents,

JUSTUS and CORNELIA KRAAK
(nee Boersma)

Together with them, we thank the Lord for the blessings they have received during the past 40 years and pray for his continuing guidance and care for the years to come. Happy anniversary Mom and Dad, Opa and Oma!

Vicky & Bill Vryburg; Michelle, Krista — Sarnia, Ont.

Jane Jodgson; Chris, Cheryl — Sarnia, Ont.

Hilda & George Douma; Kevin, Justin, Jeremy, Nathan — Chatham, Ont.

Ken Kraak — Sarnia, Ont.

Mary Ann & Bryan Plug — Sarnia, Ont.

Home address: 813 Amsterdam Crt., Sarnia, Ont.

1957 June 7

Wedding text: "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2).

With praise and thanksgiving to our Lord, we wish to congratulate our parents on their 25th Wedding Anniversary,

BILL and TENA MULDER
(nee Kuyper)

Mom and Dad, thank you for your love and support which you give us day by day. May the Lord bless you in the future as He has in the first 25 years.

With all our love, from your children:

John & Monda

Brian & Elaine

Anita & Ben

Ron

Edd

Abbotsford, BC

On June 15, 1982, our family, D.V., will be celebrating the 55th Wedding Anniversary of our parents, grandparents, and great-grandparents,

PLUEN and NEELTJE VIS
(nee Zegwaard)

May the Lord continue to bless them and keep them in his care. With love and congratulations from their children and grandchildren.

Shalom Manor, Bartlett

Classified Advertising

ANNIVERSARIES

Groningen 1942 Cambridge 1982
June 11

Wedding text: "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving present your requests to God" (Philippians 4:6).

With joy and thanksgiving to our heavenly father, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

FREDERIK and CORNELIA WELFING (nee Ritzema)

It is our prayer that the Lord may continue to bless and keep them in his care.

With love from your children: Dianne & Bert Fluit; Jacqueline, Michael, Darrell — Ayr; John & Hilda Welfing; Karen, Steven — Cambridge

Alice & Hank Bosch; Bradford, Lincoln, Arron, Tirzan — Cambridge

Open house on June 12 from 2-4 p.m. in Maranatha Chr. Ref. Church, 215 South St., Cambridge. Best wishes only.

Home address: 28 Ball Ave., Cambridge, Ont.

1957 1982

June 8

"What therefore God has joined together, let not man put asunder" (Mark 10:9).

With thanks and joy to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

BERT and FENNA ZANTINGH (nee VanDonkersgoed)

We pray that God will keep them and bless them for many more years together.

Harry & Wilma Greidanus (fiancee) Bill & Alice Vermeer; Keith — Grimsby, Ont.

Albert Lynn

Nga Nguyen
Open house, Friday, June 11, 1982, from 8-10 p.m. in the Smithville District Chr. High School gym, Townline, Smithville, Ont.

Best wishes only.

Home address: R.R.#2, Smithville, ON L0R 2A0

OBITUARIES

"O Lord almighty, blessed is the man who trusts in you" (Psalm 84:12).

On May 18, 1982 the Lord suddenly took from our midst our husband, father, and grandfather,

JOHN BUESINK

at the age of 76.

Beloved husband of Aleida Buesink — Lammers

His children:

Betsy & Warner Boer — Simcoe, Ont.

Joanne & Vince Van Dyk — Sioux Center, Iowa

Willy & Larry DeKoter — London, Ont.

George & Marilyn Buesink — Strathroy, Ont.

John & Lillian Buesink — Hamilton, Ont.

Murray & Denise Buesink — Lethbridge, Alta.

Fred & Marianne Buesink — Prince George, BC

Ena & Bastian DePeuter — Thunder Bay, Ont.

Bernice and Stan Baker — Chatham, Ont.

and 29 grandchildren.

The funeral was held at the East Chr. Ref. Church, Strathroy, Ont., on May 21, 1982 at 1:30 p.m. Rev. J. Tangelier officiated.

Home address: 136 Front St. E., Strathroy, ON N7G 1Y9

"In my father's house are many rooms; if it were not so, would I have told you that I go and prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:2,3).

On May 15, 1982 the Lord took home to be with Him our dearly loved wife, mother, grandmother and great-grandmother,

AALTJE GEERLINKS (nee Blancke)

at the age of 71 years.

She will be sadly missed and always remembered by her husband Jan Geerlinks — Moorefield, Ont.

and her children:

Bert & Grace Geerlinks — Drayton, Ont.

John & Jane Geerlinks Jr. — Moorefield, Ont.

Fred & Jennie Geerlinks — Brampton, Ont.

George & Rita Geerlinks — High River, Alta.

Mary & Henry Eygenraam — Unionville, Ont.

Jean & Ron King — Orangeville, Ont.

Harry & Jane Geerlinks — Elmira, Ont.

23 grandchildren and one great-grandchild

The funeral service was held on May 18, 1982 at the Chr. Ref. Church in Drayton, Ont. Rev. Velthuisen officiated.

Mailing address: R.R.#3, Moorefield, ON N0G 2K0

On May 18, 1982, the Lord took unto Himself, after being ill for several months, our beloved son-in-law, brother-in-law and uncle,

SAKE VANDERVEEN

at the age of 57.

Jesus said: "I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25).

May this be our great comfort and may the Lord graciously sustain Flora, the children and grandchildren:

Mr. & Mrs. Fred Smids — Chatham

John & Sally Vander Til — Cambridge

Stan & Hilda Smids — Wyoming

Grace Smids (nee Karreman) — Thanesville

Ralph & Tinie Smids — Chatham

Ted and Tina Hoekstra — Chatham

Joe & Gretchen Vander Vinne — Pickering

Nephews and nieces

OBITUARIES

Na een ziekte van 3 maanden nam de Heere uit ons midden weg op 15 mei 1982,

MRS. ALICE GEERLINKS

op de leeftijd van 71 jaar.

Moge de wetenschap dat haar een plaats was bereid bij de Heere in de hemel haar man en kinderen troosten.

Mrs. B. Katerberg

Mr. & Mrs. P. Karsten

Mr. & Mrs. J. Vos

Mr. & Mrs. S. Hansma

Drayton, Ont.

„Wie gelooft, heeft eeuwig leven" (Johannes 6:47).

Heden nam de Heere tot Zich onze geliefde vader, grootvader en overgrootvader,

JACOB LEUTSCHER

weduwenaar van Geesje Alina Stratting, oud-hoofd der Jhr. mr. H.M.J.

van Asch van Wijckschool, ridder in de orde van Oranje-Nassau op de leeftijd van 87 jaar.

F.A. & P. Kluis — Krommenie, Nederland

M. & G.C. van Eijk — Brantford

A. & A.C. Sterkenburg — De Meern, Nederland

C. & J. 't Mannetje — Ancaster

B. Leutscher — Hamilton

H. & J.W. van Wichen — Woerden, Nederland

G.A. Leutscher — Utrecht, Nederland

R.E. Niemantsverdriet — Utrecht, Nederland

Utrecht, 9 mei 1982

De rouwdeurt werd gehouden donderdag 13 mei om 13.30 uur in de Pnielkerk, Lessinglaan, waarna om 14.30 uur de teraardebestelling plaats vond op de begraafplaats „Daelwijck", Floridabreef. 27 Highway, 53 East, Ancaster, ON L9G 2J9

On April 29, 1982, the Lord took home, after a short illness, our beloved father, grandfather and great-grandfather,

RICHARD POSTMA

at the age of 74.

Predeceased by his wife Hendrikje Postma — Meinema in 1978.

He will be sadly missed by his children:

Margaret & Andrew Hoekstra — Chatham

Gre & Dick Kloostera — Chatham

Fred & Alice Postma — Chatham

Irene & Bernard Veldboom — Chatham

John & Pauline Postma — Chatham

Henk & Frances Postma — Grimsby

Andy & Jennie Postma — Wellandport

Richard & Marlene Postma — Dunnville

Mike Postma — St. Catharines

Mrs. Tina Postma — St. Catharines

Mark & Sina Postma — St. Catharines

Also survived by 37 grandchildren and 5 great-grandchildren.

Funeral services were held from First Chr. Ref. Church, Tweedsmuir Ave. E., Chatham on Saturday, May 1, 1982. Rev. R. Fisher officiating. Burial took place in Mapleleaf Cemetery, Chatham, Ont.

"And I shall dwell in the house of the Lord forever."

On Sunday, May 23, 1982 the Lord took home His child, our dear brother and uncle,

ROELOF WESTERHUIS

He was 71 years old.

Mr. & Mrs. G. Lunshof, Sr. — Hamilton

Mr. & Mrs. S. Buma — Hamilton

Mr. & Mrs. A. Lunshof — Chatsworth

Mr. & Mrs. M. Vuyk — Hamilton

Mr. & Mrs. P. Vyn — Carlisle

Mr. & Mrs. H. Lunshof — Hamilton

Rev. & Mrs. S. Van Houten — Hamilton

Mr. & Mrs. G. Lunshof, Jr. — Dunnville

417 Mountaincrest Ave., Hamilton, ON L9C 1L6

OBITUARIES

"The Lord is my Shepherd, I shall not want. He makes me to lie down in green pastures" (Psalm 23).

On Tuesday, May 18, 1982, after a brief illness, the Lord has taken home to be with him forever,

SAKE VANDERVEEN

in his 57th year.

Beloved husband of Flora Vanderveen (nee Smids).

Father of:

Henry — Brampton

Fred & Lyn — Brampton

Martin & Tina — Orangeville

Grandfather of:

Stephen, Suzanne, Shannon, Sarah, Melissa

Funeral services were held on Friday, May 21, 1982 at 1:00 p.m. in the Immanuel Chr. Ref. Church, Brampton. Pastor J. Kuipers officiated.

35 Sherwood Cres., Brampton ON L6X 2C9

TEACHERS

LONDON: London District Christian Secondary School invites applications, including references, academic transcripts and resume for a position in French. Contact: W. Drost, Principal, London District Christian Secondary School, 24 Braeside Ave., London, ON N5W 1V3; phone: (519) 455-5360.

MINISTERS NEEDED

BROCKVILLE: Brockville, Ont. Bethel Chr. Ref. Church is in need of pulpit supply for the months of June and July, 1982. Ministers willing to conduct our worship services during that period of time are invited to contact: Bill Hogenboom, 1362 Lynden Cres., Brockville, ON K6V 1S4; phone: (613) 345-5491

ACCOMMODATION

Female, 19, looking to share apartment with same in Burlington-Hamilton area. Please contact: Anita Scheper, 34 Lytle Ave., R.R.#7, Box #1, Nepean, ON K2H 7V2 or phone: 1-613-825-2403.

HELP WANTED

Christian camp near Cambridge, Ontario requires for its summer program (June 14 - August 21) a pool supervisor, at least 21 years old. And a person with typing and some secretarial skills, at least 18 years old. For information call: (519) 623-4860.

Classified Advertising

EMPLOY WANTED

DUNDAS: 18-year-old graduating student requires summer or full-time job on dairy farm; has experience; preferably Hamilton-Dundas area. Phone: (416) 628-2788; Harry Vander Maari, R.R.#2, Dundas, ON L9H 5E2

BROCKVILLE: 17-year-old girl, grade 12; experienced mother's helper and babysitter, willing to do any kind of work. References available. Write: Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0 or call: (613) 923-5385.

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or phone: (705) 696-2951

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Quebec, PQ G1R 4L6
[418] 692-2193/687-1585

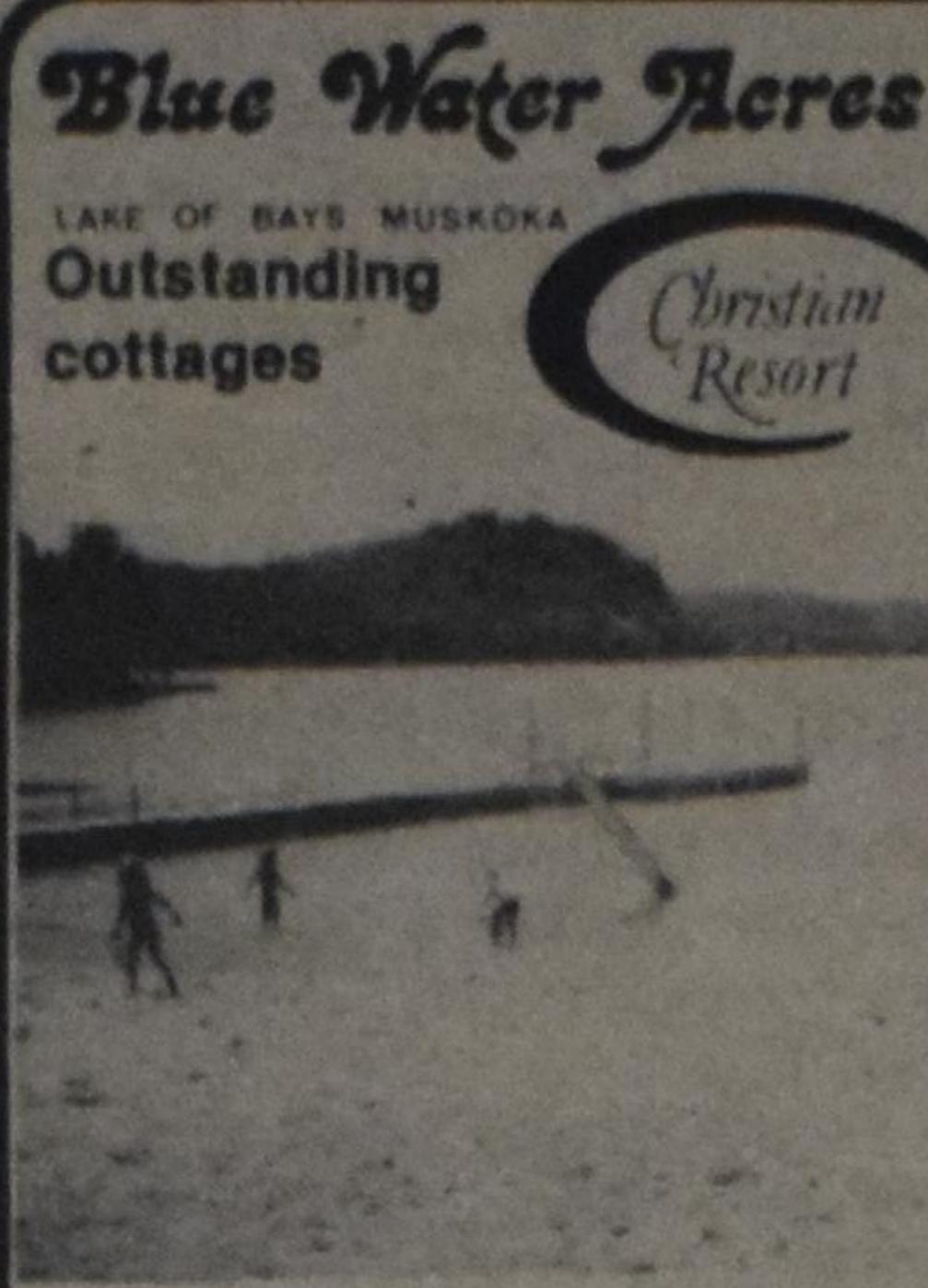
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Call: (613) 625-2999
or write: A & A's Resort,
R.R.#2,
Golden Lake, ON K0J 1X0
Archie & Anne Polstra [owners]

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Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

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in Hamilton
Representative
Keith Miller & Associates Ltd.
Phone: [416] 389-9726

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PERSONAL

Christian Reformed widow; medium height; slim and attractive would like to correspond with an intelligent gentleman from the same faith; age between 48-58 years. Please include picture if possible. Letters to Box #4706, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

PERSONAL

Sincere, Christian widow, early 40's living in Ontario likes to meet sincere Christian gentleman with a good sense of humour. Please write and include picture, which will be returned. Reply to: Box #4705, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

TRAVEL

Mini Holidays 1982

Spend the weekend in beautiful central Ontario. Covenant Chr. Ref. Church families welcome you in their homes when you travel on weekends to relax. Ski, golf, fish, shop, etc. Worship with us on Sundays. Adults \$10.00 per day, Children \$5.00, meals incl. All moneys will go to church Building Fund. Write for brochure or reservation to: Mini-Holidays 1982, c/o Covenant Chr. Ref. Church, Box 785, Barrie, Ont., Phone: (705) 726-0984.

June 26

JOHN KNOX CHRISTIAN SCHOOL
137 Pearl Street, E., Brockville, ON K6V 1R2

Our Principal and teachers
Mr. and Mrs. G. Endhoven will be
retiring at the end of this school year

We extend an invitation to all friends, members, supporters and former students to an open house on Saturday, June 26 from 8 p.m. — 10 p.m. There will be a short program at 8:30 p.m.

Place: Bethel Christian Reformed Church
Highway No. 2, Brockville, ON K6V 5V5

Reading around coffee stains again?

It's fine to share your Calvinist Contact with family and friends, but copies that go from hand to hand can get pretty messed up.

But when you have your own subscription to Calvinist Contact, you get a fresh, clean copy every week.

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99 Niagara Street, St. Catharines, Ont. L2R 4L3

Events

From the Salem Mobile

Just to keep you informed!

— Salem's Board announces the appointment of two part-time counsellors: Jessie Cooper and Clyde Lansdell. Salem now has four full-time and three part-time counsellors. Jessie will join Dr. Moncrieff to staff the Hamilton Clinic, and Clyde will be joining the staff of the St. Catharines Clinic.

— Salem's annual meeting was held April 3, 1982. The workshops conducted by Salem's counsellors were an inspiration to many.

— Since January, 550 people promised to become members of Salem. Not all our new members had paid their 1982 dues yet, but then, this year has 7 more months to go.

— I always feel good during the month of June. There is abundant new life in nature. People smile more readily and are generally full of good will. For Salem members June would be an excellent month to approach a friend or relative asking them to become members of Salem too. Why don't we make that our Project! Just in case you don't have Salem's address at your fingertips, here it is: Salem, 26 Burnett Ave., Willowdale, ON M2N 1V1

10th Annual Grunnerger Picnic

at Grand River Conservation Area, Rockwood, ON. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnergers en aangetrouwden. Pavilion is rented in case of rain.

Come all!
Saturday, June 19, 1982
starting at 10 a.m.

Use this news medium to announce your society or community events. Plan ahead to make proper use of advertising space and the *Calendar of events* column. Arrange for coverage of the occasion with C.C. beforehand.

Student Summer Retreat 1982

June 18-20

at

Lakewood Christian Conference Grounds

Lakeshore Rd., R.R. #5, Forest, Ontario

All university and college students are invited.

A special welcome to our new students.

Contact:

HURON CAMPUS MINISTRY, Graham E. Morbey,
Chaplains' Office, Wilfrid Laurier University,
Waterloo, Ontario N2L 3C5

Telephone: 886-1474

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KNOX CHRISTIAN,
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1982

Calling friends, students, staff and supporters
for a day of Thanksgiving, Re-union and Re-dedication!

D.V., June 19, 1982, at 1 p.m. to 10.

- 1 p.m. at Knox: Re-union for all.
- 4 p.m. Rehoboth: Thanksgiving and Re-dedication Service, Rev. Hellinga.
- 6 p.m. Banquets, at Knox and Durham.
- 8 p.m. Fellowship evening at Knox.

Banquet: \$7.50, Photobook: \$7.50

Order now from:
Knox Christian,
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LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN JUNE

#920

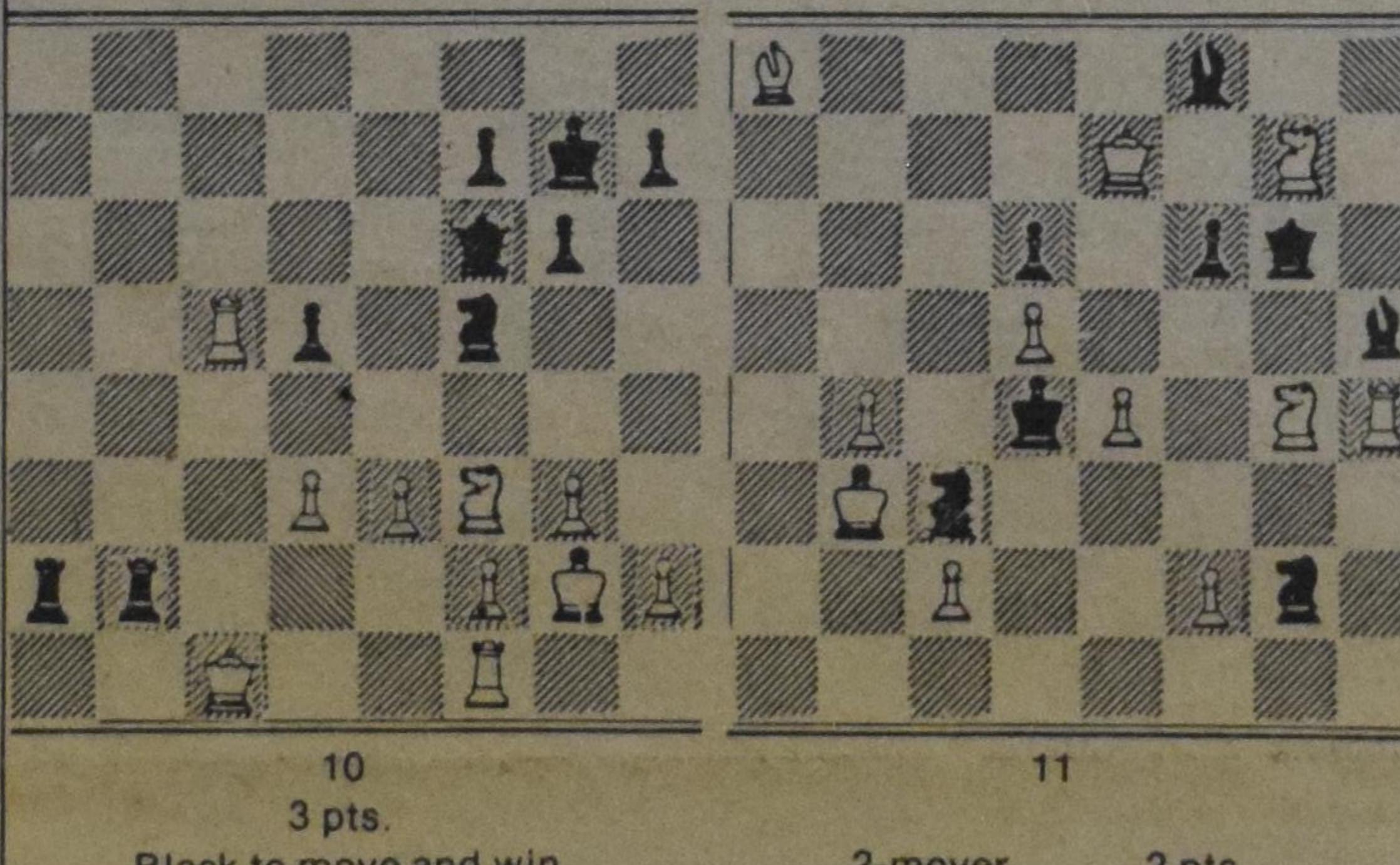
Game Position

9

#921

E.Y. Levefish
Russia, 1959

8



10

3 pts.

Black to move and win

11

2-mover

2 pts.

NOTES

1. The last few months, solutions to Game Positions usually started with checking sequence. The position, #920, which occurred in this game does not! Please give the full solution.
2. White has his hands full keeping everything under control in #921. The variations are co-ordinated into a beautiful whole. Please give the key and threat, if any.
3. The deadline will be given next week with the second series.

The Brampton Drama Club

presents

"The Importance of Being Earnest"

a 3-act comedy by Oscar Wilde

at John Knox Christian School
82 McLaughlin Rd. S., Brampton, Ontario

Friday, June 11th at 7:30 p.m.

Play only: tickets \$4.50 regular, \$3.50 for seniors

• • •

Saturday June 12 at 6:00 p.m.

Dinner and play \$12.50 a plate

For tickets and more information phone:

1-416-453-7334

or

1-416-791-0906

Calendar of events

June 18-20 Student Summer Retreat at Lakewood Chr. Conference Grounds, Forest, Ont.

June 5 AAC annual membership meeting, 229 College St., Toronto; beginning at 1:30 p.m.

June 11 Brampton Drama Club presents "The Importance of Being Earnest" at the John Knox Chr. School at 7:30 p.m.

June 5 A repeat performance of the 4th Annual Festival of Dutch Sacred Music will be held at 7:30 p.m. at the Trinity Chr. Ref. Church, St. Catharines. Collection.

June 5, 6 Georgetown Chr. Ref. Church will commemorate its 25th Anniversary at the church auditorium on Trafalgar Road.

June 8-18 Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.

June 9 Hollandse Dag, Moorefield Park; 10:00 a.m.

June 5 The Choir Soli Deo Gloria will present a concert to celebrate the 20th Anniversary of the Choirs existence, at Grace Christian Reformed Church, Channel Nine Court, Scarborough, Ontario at 7:30 p.m.

June 12 choral suite based on forty-two traditional hymns. The concert will take place on May 29, 1982 at 8:00 p.m. at the Strathroy Christian Reformed Church of Ontario.

June 12 This same concert will also be presented in the First Christian Reformed Church of Chatham on June 12, 1982 at 8:00 p.m.

June 12 Redeemer College annual membership meeting, Hamilton Chr. High, 1:00 p.m.

June 19 25th Anniversary of Knox Christian School, Bowmanville, Knox Christian School, Bowmanville, ON, 25th Anniversary.

June 19 Reunion from 1-4 p.m.; rededication 4 p.m.; banquet 6 p.m.; evening program 8 p.m.

June 19 Knox Christian, Bowmanville, Ont. day of thanksgiving and re-dedication. From 1 p.m. to 10.

June 19 Grunnerger picnic at Grand River Conservation Area, Rockwood, Ont. (Highway 7) at 10 a.m.

June 25-27 Salem Christian Mental Health Association's Personal Enrichment weekend. Contact: Merrill Scott, 26 Burnett Ave., Willowdale, ON M2V 1V1; phone: (416) 223-7177.

July 6-8 Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

July 5-16 SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 11	Wed. June 9	Fri. June 4-10 a.m.	Wed. June 2-noon
Fri. June 18	Wed. June 16	Fri. June 11-10 a.m.	Wed. June 9-noon
Fri. June 25	Wed. June 23	Fri. June 18-10 a.m.	Wed. June 16-noon

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Books

Bible Study

How to do it

Twelve Dynamic Bible Study Methods, Richard Warren, Scripture Press, 1981; pb., 251 pp., \$8.35. Reviewed by Rev. Leonard Schalkwyk, Collingwood, ON

Here are 12 practical methods that you can put to use

in your personal Bible study or in group learning situations. It is an "how-to" manual to help individuals or groups develop a variety of Bible study methods. A leader's guide is available. The material in this book can also be used in a 13-week video series, for rental or purchase (Scripture

Press, 104 Consumers Dr., Whitchurch, ON L1M 5T3).

The following methods can really bring the Bible alive and teach us how to make a Bible study an exciting and worthwhile experience. To study a chapter try to give a title, subheadings, and retell it in your own words. One can also take a certain personality in the Bible and look up all the references about him. Or, take a topic, like grace and arrange all

texts about it in a logical order. That way one can build out of the Bible its own "systematic theology." Important is the author's stress on looking for recurring key words, key verbs or key thoughts. Discovering the outline of a Bible book can be helpful, especially in memorizing some key verses.

Often we read the Bible in a shallow way. But haphazard use of the Word of God is an insult to the sanctity of scripture. The

"cafeteria style" the "dip or skip" method or the "what are we going to find today" approach will not produce strong Christians.

We certainly can stand to follow the example of the people of Berea who "searched the scriptures". This is a fresh approach to Bible Study and should certainly be recommended.

Bible Study

What is the way the world will end?

The Eighth Century Prophets: Amos, Hosea, Isaiah and Micah, Bernhard W. Anderson, Fortress Press/ Triwelch, 1978; pb., 111 pp., \$4.25.

Yesterday's Prophets for Today's World, F.B. Huey, Jr., Broadman /Welch, 1980; cloth, 177 pp.

Prophecy, Fact or Fiction: Daniel in the Critic's Den, Josh McDowell, Here's Life/Mitchell, 1979; pb., 152 pp.

Reviewed by Rev. John Bolt, Calvin College, Grand Rapids, MI

These are three quite different books on prophecy. Bernhard Anderson's study of the four major eighth century prophets: Amos, Hosea, Isaiah, and Micah, is an exciting and timely analysis of their message. F.B. Huey's volume is an attempt to systematically summarize the nature of prophecy and prophetic experience. Josh McDowell's study of Daniel is an explicitly apologetic attempt to prove that the book of Daniel is a supernatural, inerrant predictive prophecy of future events.

To consider the last of these first, it should be noted that McDowell, who by means of his **Evidence that Demands a Verdict and More Evidence that Demands a Verdict** as well as his numerous lectures and speeches on behalf

of Campus Crusade for Christ, has become one of the most influential apologists of North American evangelical Christianity, especially among college students, has put an incredible amount of study into the arguments raging around the book of Daniel. McDowell marshalls an impressive amount of evidence to refute the critics' claim that Daniel was not written during the exile as the book itself seems to suggest but some 400 years later.

To support his case, McDowell does some elaborate and detailed calculation about the exact number of days between Persian King Artaxerxes' edict to restore Jerusalem (Nisan 1, 444 B.C.) to the crucifixion of Jesus (Nisan 14, A.D. 33). This number (173, 880 days), he claims, is identical to Daniel's prediction of the Seventy weeks in Daniel 9 (see pages 15-21). Much of this calculation will strike the reader as quite artificial and unconvincing. Does the truth of Daniel depend on such arduous computation? Is that really what Daniel's message was all about? McDowell's volume is very difficult reading and really does not, in my judgment, illuminate the prophecy of Daniel. It is typical of much evangelical dispensational reflection on prophecy which has elaborate schemes but fails to take the

literature itself seriously. McDowell doesn't at all deal with Daniel as apocalyptic literature.

Huey's book, by contrast, is a sturdy, primarily theological analysis of the nature of prophecy and prophetic experience. In 9 chapters he considers the call of the prophet, his authority, his message, his obedience, his humanity, his faithfulness and his idealism. Although not very helpful in dealing with the content of the prophets, Huey does introduce us to the role of the prophets as God's ambassadors. A glaring weakness, in my judgment is that Huey nowhere considers the social dimension of the prophetic message.

Anderson's little volume is by far the best of these three in opening up the prophet's message for today. He thematically summarizes God's demands (justice, covenant loyalty, the humble walk) and his acts (in the past, present and future) in eight very lively and readable chapters. This volume appears in a series called **Proclamation Commentaries** and is an extremely valuable resource for preaching as well as individual study. This is biblical commentary at its illuminating best. A reader need not agree with all of Anderson's interpretation to enjoy and greatly benefit from his study.

Sociology

God of technology too

Technology and the Future: A Philosophical Challenge, Egbert Schuurman, translated by Donald Morton, Wedge/Paideia, 1980; 434 & xxiii, \$19.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

The philosophy of technology is still in its youth, but since World War II indepth reflection has become imperative. People are confronted by modern technology everywhere. What does technological development have in store for the future? Will technology control the future? How long will Western democracies enjoy their freedom? A growing number of people feel threatened by the developments in technology and science. Modern technology spews forth technocrats. It has left behind a trail of destruction in the environment. The possibilities in technology are breathtaking. Can human beings be replaced entirely by machines? Can we be made captive by technology? Does it control the future? Schuurman charges that modern technology has become a substitute for the Christian religion. Many expect salvation through technology.

In his competent study, Schuurman presents and critically

analyzes the main current thoughts on the problems of modern technology and its future. Chapter 1 offers a scientific analysis of technology; the questions of definitions and meaning of technology are discussed in it. Particular attention is paid to the relation between science and technology, and to the significance and possibilities of the computer.

In chapter 2, Schuurman treats the transcendentalists who see a conflict between mankind and technology. They believe that technology threatens human freedom. The views of Junger, Heidegger, Ellul and Meyer are presented in detail.

Chapter 3 deals with the positivists such as Wiener, Steinbuch, and Klaus, who regard technology as the expression of human power and greatness. Schuurman also mentions the neomarxists Marcuse and Habermas.

The fourth and final chapter treats the subject from the Christian philosophical perspective. Schuurman advocates an integration of Christian belief and philosophical (or scientific) thought. From the Christian perspective technology must be subject to God and the normative principles of his laws. Schuurman says: "As

I see it, philosophy can be serviceable in indicating a meaningful perspective for technological development only when it is anchored in religion, a religion in which it is confessed that reality is a creation of God, that God is the origin of all things, that he binds the creation to his laws, and that the history of created reality, in which the mutual relations and coherence of all things are fixed, is led, controlled, and brought to its consummation by him." He points to Jesus Christ "as the Incarnate Word of God, who called the creation into existence and propels it on its way."

Will technocrats read this important book? Have we already come to the point of no return in secular, autonomous, technological development? Has our civilization so decayed that it will subject itself unwittingly to the advance of a godless view of technology? I hope that Schuurman's book will receive the attention and study it deserves, but I still fear that the hour for change has past.

Dr. Schuurman is professor of Christian philosophy at the Eindhoven Institute of Technology and lecturer in philosophy of culture at the Free University of Amsterdam.



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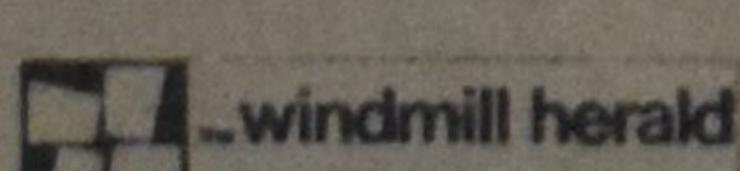
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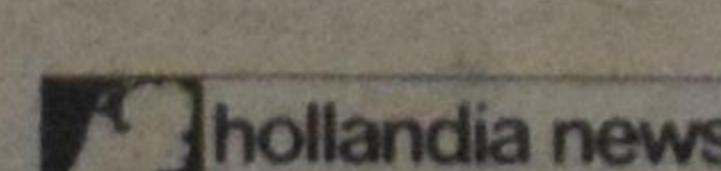
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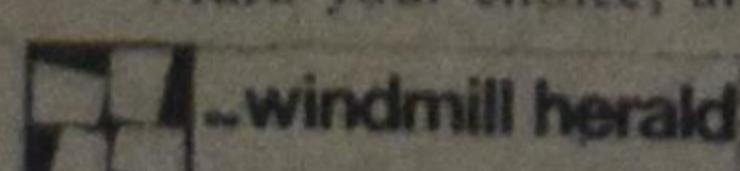


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